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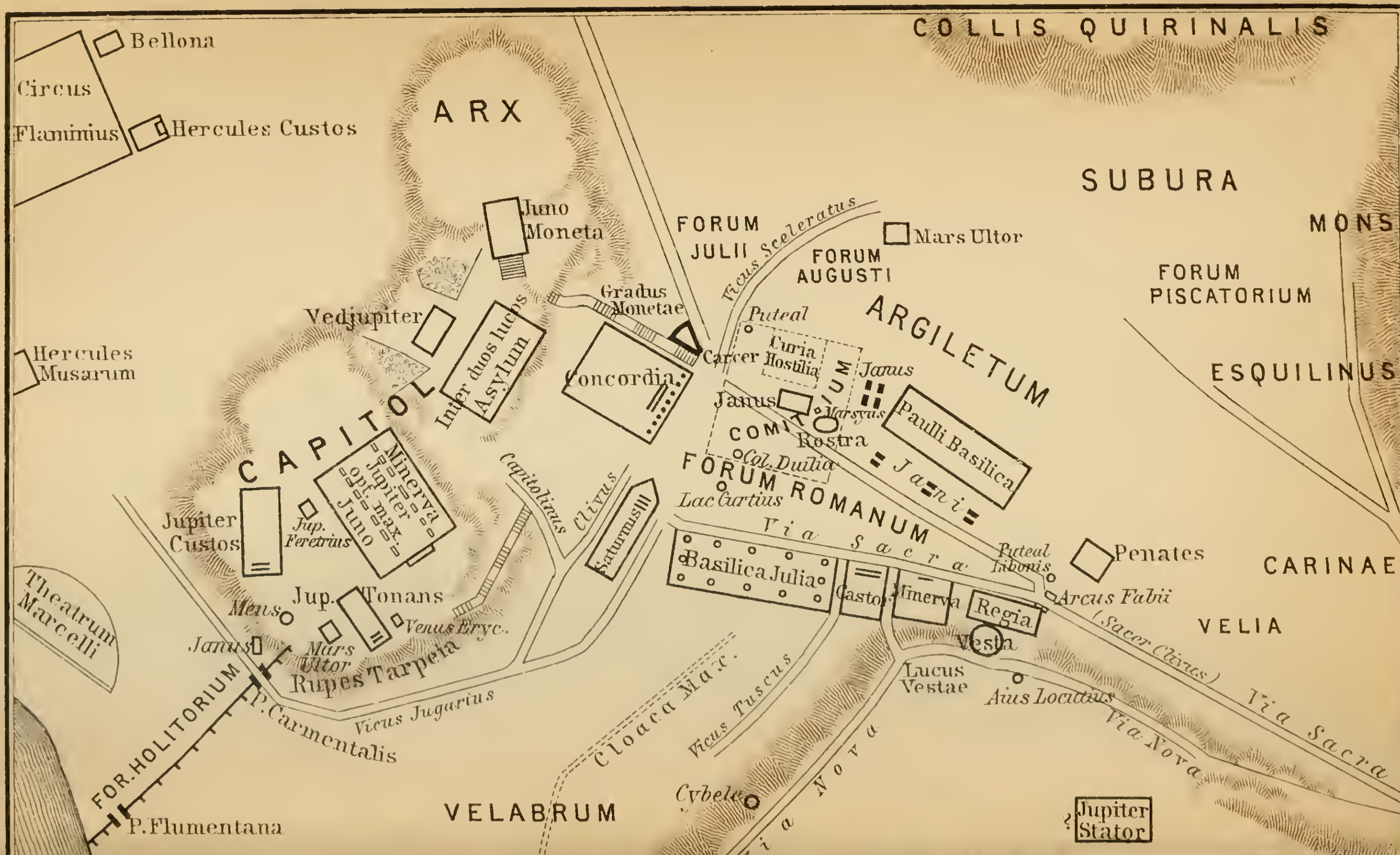
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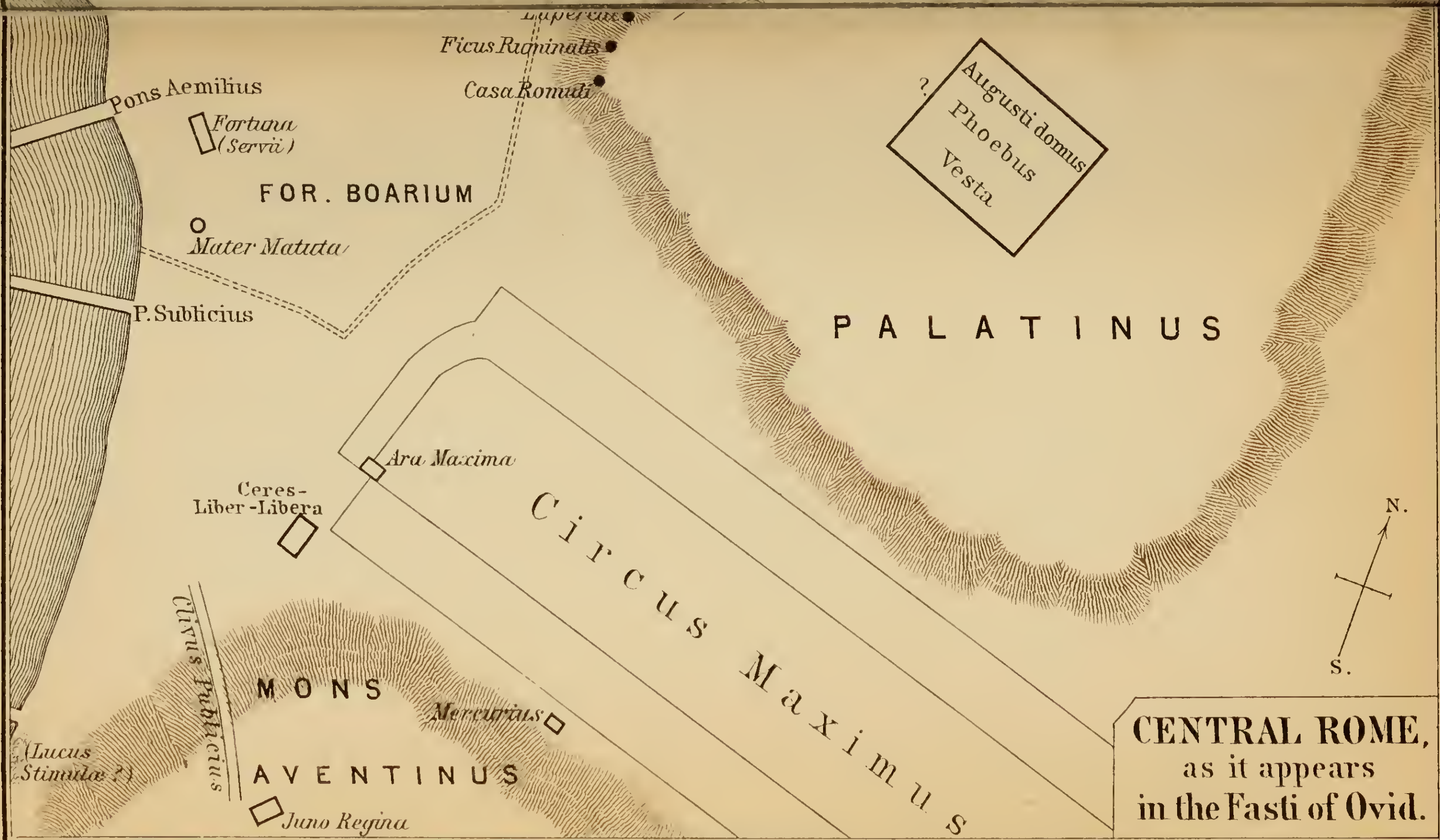
THE

FASTI OF OVID





COLLIS QUIRINALIS
Bellona
Circus
Flaminius
Hercules Custos
ARX
SUBURA
MONS
ESQUILINUS
FORUM PISCATORIUM
Juno Moneta
FORUM JULII
Vicus Sceleratus
FORUM AUGUSTI
Mars Ultor
ARGILETUM
Gradus Monetae
Vedjupiter
Inter duos lucos Asylum
Hercules Musarum
Concordia
Carcer
Puteal
Curia Hostilia
COMITIUM
Janus
Marsyas
Rostra
Col. Duilia
Paulli Basilica
Jani
FORUM ROMANUM
Lac Curtius
CAPITOL
Minerva Jupiter opt. max. Juno
Jupiter Custos
Jup. Feretrius
Clivus Capitolinus
Saturnus
Via Sacra
Basilica Julia
Castor
Minerva
Regia
Vesta
Puteal Libonis
Penates
Arcus Fabii
(Sacer Clivus)
CARINAE
VELIA
Theatrum Marcelli
Jup. Tonans
Mens
Janus
Mars Ultor
Venus Eryc.
Rupes Tarpeia
FOR. HOLITORIUM
P. Carmentalis
Vicus Jugarius
Cloaca Max.
Vicus Tuscus
Lucus Vestae
Aius Locutius
Via Nova
Via Sacra
Cybele
VELABRUM
P. Flumentana
Jupiter Stator



Hallam's Ovid. London, Macmillan & Co. Wagner & Debes' Geog. Etabl. Leipsic.

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THE

FASTI OF OVID

EDITED WITH NOTES AND INDICES

BY

G. H. HALLAM, M.A.

LATE FELLOW OF ST. JOHN'S COLLEGE, CAMBRIDGE
ASSISTANT MASTER AT HARROW

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CONTENTS.

MAPS.

PREFACE

TO THE SECOND EDITION.

SINCE the First Edition was published, a year ago, I have compared my text with that of Riese, and have had by me the useful commentary of Hermann Peter. I have also tried to profit by the suggestions of friends who have used the book, and of other friendly critics. As to the philological matter in particular, I was conscious when the notes were written, that much of it would have been better for fuller explanation, of which the limits of my task hardly admitted. In a few cases it has now seemed best to expunge a note which it was not possible conveniently to amplify. I trust that the slight changes which I have been able to introduce will render the book more complete both to others and to those who, I am glad to know, have found it useful during the past year.

The pagination has in no case been disturbed.

For the convenience of those who possess the First Edition, a list is given below of the principal alterations which have been made in the text, generally in agreement with Riese. (The list includes the corrections of a few misprints which had escaped notice.)

G. H. H.

January 16, 1882.

Book I.—288, *Read* deserat; 296, dicere; 315, Institerint Nonae: missi tibi nubibus atris Signa dabunt imbres; 336, hostibus; 351, novo; 552, titulos; 661, perennet.

Book II.—1, crescit; 206, sibi cur; 342, his; 409, placare... ferre; 597, intentaque.

Book III.—221, Inde mei primas mensis; 282, erudit; 372, Difficile est, illud, dicere, clausit opus; 411, veteris; 429, altius; 505, ac; 674, spretus inermis erat; 730, Lucifero...tuo.

Book IV.—153 Da, dea, quem sciter. Doctas C. neptes Vidit; 442, hoc.

Book V.—86, grata fuisse Iovi; 199, vere est nitidissimus; 354, vana; 426, nostro; 601, me in Tiberim; 628, praeteritae; 654, illo (nomen Aphidna) loco.

Book VI.—35, Maia levis potuit; 73, socio; 120, horrendum; 265, inde precando Affamur Vestam, quae; 476, vestris; 500, eum; 657, augur; 658, anguis.

PREFACE.

This book owes its birth to the suggestion of colleagues at Harrow, where the *Fasti* has long been used in all the middle part of the school, though it has been felt that no existing edition, whatever its merits, quite met our requirements. In spite of this drawback the *Fasti* has held its place both here and at my own old school, Shrewsbury, and in my opinion there are few books more useful for a young scholar; it has so many pegs on which teaching of all kinds may be hung. For while it is true that a learner may have too much done for him, and while it is often best that he should work his way, without help (except that of his dictionary or vocabulary) through construing which is well within his reach, still he should have one or two books also of another kind, which require getting up, and from which he may gain information as well as mental training. I hope and believe that I have not made the way too easy, though much annotation was necessary. If I have failed to hit the mark, it is not for want of experience, both as a boy at school, who struggled

unassisted with the *Fasti* years ago, and as a teacher of it for the last ten years at Harrow.

Grammatical difficulties I have never slurred over, remembering one golden rule of my own school days, "Never dare to paraphrase unless you are *able* to give a literal construe." At the same time I have aimed at making the notes interesting from various points of view. Wherever it could be done with advantage, references have been given to the little pictures, as well as to the text, of Dr. Smith's small *Roman History*, sometimes to Dean Liddell's *Student's Rome*. The two maps, especially the larger one, will I hope be very useful. Recognising the growing importance of the subject, I have given in a short Introduction (§ 7) and in the Notes, a good deal of philological matter. Mythology and antiquities of course hold an important place.

One further difficulty to be faced was the question of expurgation. Taking the bull by the horns, I have cut out all passages unfit for a boy to read, and renumbered all the lines in text and references, and it seemed best not to put the old numbering side by side with the new, except in the Grammatical Appendices.[1] It has been necessary to alter the text, though very slightly, in about six places. Some difficulties which might have arisen from the new numbering will perhaps be met by the copious Index, and by the headings introduced into the text,—which latter will

[1] The ordinary numbering is indicated by square brackets [ ].

also be found convenient by versifiers as making fountains of inspiration more accessible.

Though the book is primarily written for rather young boys, it will also I think be found serviceable by older readers. Acting on a hint of Professor J. E. B. Mayor's, I have brought together in the Appendices a number of passages from the *Fasti* which illustrate some of the less common constructions and grammatical usages occurring in it. The Index will supply many more.

The book has no pretensions to the higher scholarship and criticism. I have collated no MSS., nor have I gone minutely into the question of texts, being content, except here and there, to follow Merkel, whose mine of learning I have explored and worked. I have also had at hand Gierig's, Keightley's, and Professor Paley's editions, as well as Professor Ramsay's *Selections from Ovid.* In the matter of topography I have followed Mr. Burn.

It is a pleasant duty to pay my best thanks to an old friend and schoolfellow, the Rev. G. T. Hall, Second Master of Shrewsbury School, who with a disinterestedness which is characteristic of him, put at my service a careful and well arranged commentary which he had already written to several of the books, and by the help of which my labours have been lightened; to my colleague, Mr. H. O. D. Davidson, who helped me to correct the proofs, and to prepare the Index; to the Rev. Dr. Butler, Head Master of Harrow, for one piece of research, as well as general

encouragement; not least to my old master, Professor KENNEDY, for indirect help, of which he himself has been unconscious. I have habitually used his *Latin Grammar* and *Primer*, besides making frequent references to the latter throughout the Notes. And may I add that the grateful remembrance of his teaching has been very often present to me in preparing this edition, as it is in my daily work as a schoolmaster, at a place which is not quite unknown to him?

G. H. HALLAM.

BYRON HOUSE, HARROW.
January 13, 1881.

INTRODUCTIONS.

§ 1.—OVID: HIS LIFE AND WORKS.

THERE are few poets whose life lies open to us more plainly in their works than that of Ovid; and we have besides one elegy (*Tristia* IV. 10) which is a model of concise autobiography.

Birth

Publius Ovidius Naso was born B.C. 43, at Sulmo, among the hills of the Peligni, about 90 miles from Rome, the second son of a wealthy family. He and his brother, a year older than himself, were strongly attached to each other, and were both destined by their parents for the honourable and lucrative profession of the law. With this view the two boys were sent to Rome to learn and practise rhetoric in the school of one Arellius Fuscus. Seneca says of the poet that at this time he was reckoned a good declaimer, nice in his choice of words, and winning in his address and style, but showing no fancy for knotty points of law. The vain attempt to force nature was soon given up. "Poetry would come to my lips,"[1] says Ovid. "His prose was poetry unversified," says his critic.[2] He

Education

[1] *Tr.* IV. 10, 26, and *Fasti* II. 6.
[2] 'Carmen solutum' Sen. *Controv.* II. 10.

abandoned the regular practice of the law, and gave the rein to his poetic fancy. After his brother's death at the age of twenty, he travelled with his friend and fellow poet Macer, visiting Asia [3] and Sicily, and Athens,[4] then much frequented by the wealthy Roman youth, as the fountain of art and culture.

Travels

After returning to Rome he held some minor judicial offices, becoming, as he tells us, one of the Triumviri Capitales, and again a Decemvir litibus iudicandis,[5] sitting in the Centumviral Court, and sometimes acting as arbitrator in private suits. He was, however, too indolent to be a candidate for any of the high offices of state, and never cared to rise from the Equestrian order to the Senate.

Life at Rome

As a very young man he formed two successive marriages, which were unhappy and did not last long. To his third wife, Marcia, who was related by marriage to Fabius Maximus, and a personal friend of Livia, he was fondly attached, and remained so to his death. By her he had one daughter, Perilla, to whose wedding he alludes in the *Fasti*,[6] and who appears to have written poetry.[7] His father and mother, of whom he speaks with affection, lived to a good old age, dying not long before his banishment.

Marriage

His literary tastes showed themselves again in his choice of friends. He did not belong to the literary clique who clustered round Maecenas, but was intimate with Ponticus and Bassus, the former famous for his heroic verse, the latter for his iambics; the two Macri, one of whom,

Friends

[3] *Fasti* VI. 355, and *Pont.* II. 10, 21.
[4] *Tr.* I. 2, 77.
[5] *Fasti* IV. 317.
[6] *Fasti* VI. 199.
[7] *Tr.* III. 7, 11.

his travelling companion, was the composer of an epic on the story of Troy; Sabinus, the author of a work resembling the *Fasti;* Tuticanus, a translator of the *Odyssey;* Cornelius Severus, who described in elegant verse the Bellum Siculum of Sex. Pompeius; Pedo Albinovanus, the author of a *Theseid* and another epic on contemporary events, as well as a brilliant wit and conversationalist. Virgil, he tells us, he had only seen; his ears had been enchained by the tuneful Horace; Propertius was his boon companion, to the recitation of whose love-poems he was often a listener. He lived in the heart of Rome, near the Capitol.[8]

Exile

But this pleasant life was not to last. In A.D. 9 he was banished from Rome to Tomi, among the Getae, on the western shore of the Black Sea. The reasons for his banishment are mysterious: the poet only hints at them.[9] In the poem about his life (*Tristia* IV. 10) quoted above, he says that the cause was "errorem non scelus." This much is clear from his words, that he had given some personal offence to Augustus, and in *Tristia* II. 103, he speaks of his "eyes" as having been in fault. The most probable theory is that he had been a consenting witness of some disgraceful act of the emperor's profligate grand-daughter, the younger Julia.[10] Augustus was the more inclined to deal severely with him on account of the corrupt nature of the poems which he had published some years before.

The sentence was one of *relegatio*, not *exilium*, and Ovid accordingly did not lose his property; but the punishment was nevertheless crushing. At the age of fifty, or rather more, this town-bred man of

[8] *Fasti* VI. 327. [9] *Tr.* II. 207. [10] Cf. Introd. § 8.

pleasure, with his cultivated tastes and luxurious habits, is driven from wife and home, and from the literary friends whose society and approbation were the very breath of his nostrils, to the cold and distant Euxine, and the companionship of outer barbarians. He felt the change as Dr. Johnson might have felt a sentence of perpetual banishment from Fleet Street to the farthest Hebrides. Little wonder if the poet, here as elsewhere incapable of self-control, pours out his heart in ceaseless wailings and petitions, grovelling in the very dust before Augustus and Tiberius and their imperial house, in the vain hope of pardon. It was with this motive that he dedicated to Tiberius's heir Germanicus the revised edition of his *Fasti*.[11] Yet even in exile his amiable disposition won him friends among his rough neighbours, and the poet's thoughts still found their utterance in verse, so that he even wrote a poem in the Getic language.[12]

His laments

Death

He died at Tomi A.D. 18.

Poems

His poems may be placed in three classes: (1) those of early life; (2) those of middle age, written before his banishment; and (3) those written at Tomi.

(1) Love poems (written partly in imitation of the Alexandrine poets, and of his predecessors at Rome, Gallus, Tibullus, Propertius), the *Heroides*, and a tragedy, the *Medea*.

(2) The *Fasti* (suggested perhaps by the last book of Propertius), and the *Metamorphoses*.

(3) Five books of *Tristia*, and four of *Epistles from Pontus*, *Ibis* (a lampoon), *Halieutica* (on the fish of the Black Sea).

[11] Cf. Introd. § 2.
[12] *Pont.* IV. 13, 19, and III. 2, 40.

Poetical powers

We have seen that Ovid possessed a great natural taste and aptitude for poetry; he wrote with perfect ease and fluency, and was a master of the technicalities of his art, though he shrank from the "limae labor;" indeed Seneca says of him, "that he lacked not critical acumen, but the inclination to prune; he sometimes used to say that a mole or two made a comely face more comely." In disposition he was joyous and light-hearted, incapable of seriousness or self-discipline. Even in his graver work, such as the *Fasti*, he plays lightly with his task, and finds food for merriment in the exploits of gods and goddesses. We may suppose that his choice of the elegiac as his favourite metre was determined by its fitness for neat and witty turns, without the necessity for sustained effort, and by his fondness for rhetorical expression, which must have been fostered by his early training. The poetical rhetoric of his schoolboy-days finds its counterpart in the somewhat rhetorical poetry of his later years. Both Seneca and Quintilian show their high appreciation of him by the frequency with which they quote his works, and the latter [13] says that the *Medea* shows what he could have done if he had chosen to exercise self-restraint in using his poetic ability. Tacitus bears testimony to the same effect, but the poem, except a few lines quoted by Quintilian, is lost to us.

§ 2.—COMPOSITION AND REVISION OF THE *FASTI.*

The *Fasti*, as we possess it, is only a fragment of the work which Ovid certainly sketched out,

[13] Quint. x. 1, 98.

and of which he probably wrote at least his rough copy. The latter part, even of

The complete poem

Book VI., is little more than this, showing many signs of haste and incompleteness. It ends with June, but there are several references to later parts of the poem which have not come down to us, *e.g.* III. 49 [57] 'cum Larentalia dicam': the Larentalia was in December. III. 192 [200] 'Consus tibi cetera dicet . . . . cum sua sacra canes.' the festival of Consus was in August. V. 147, 'Quo feror? Augustus mensis mihi carminis huius Ius habet.'

Furthermore, Ovid himself says (*Tristia* II. 549)—

> Sex ego fastorum scripsi totidemque libellos,
> Cumque suo finem mense libellus habet:
> Idque tuo nuper scriptum sub nomine, Caesar,
> Et tibi sacratum sors mea rupit opus.

Gronovius, quoted by Merkel in his critical notes p. 303, repeats the statement made in an ancient edition, that the last six books were in existence: 'servantur apud presbyterum in pago prope Ulmam': and a first couplet is quoted, which differs however from another version of the couplet preserved in two or three of the MSS.

Leaving the doubtful question of the last six books, and confining our attention to the six

Dedication and Revision

which are now extant, we find indications of a first copy, and of a subsequent revision.

The book was dedicated in the first instance to Augustus, and Merkel thinks the first lines were written about 1 or 2 B.C. When Ovid was banished, A.D. 9, the work seems to have been laid on the shelf and to have remained there until Augustus's death, in A.D. 14. Then it was revised as far as the end of

Book I., and re-dedicated to Tiberius's adopted son and heir, the learned young Germanicus, himself a poet, through whose favour Ovid vainly hoped to gain his recall.

Book I.—Then were added

I. 1—26 (except verses 1, 2, 7, 8, 13, 14), the new dedication to Germanicus, addressed by name in l. 3.

I. 63, which probably alludes to Germanicus's consulship.

I. 223—6, in which a temple of Janus, restored by Tiberius, is alluded to (cf. Tac. *Ann.* II. 49).

I. 281—8, where Tiberius and Germanicus are spoken of as well as the triumph decreed to Germanicus, A.D. 15, for victories over the Catti.

I. 481—484 [531—534]. Here Tiberius is mentioned as Emperor, and is called 'nepos natusque dei.'

I. 486 [536] The title of 'Augusta Iulia' was not given to Livia until after Augustus's death, by his will.

I. 540 [590] 'Et tuus Augusto nomine dictus avus' is again addressed to Germanicus.

I. 579—590 [639—650]. Ovid here speaks of the Temple of Concord restored A.D. 10 by Tiberius and Livia: and to the conquest of the Sigambri by Tiberius about the same time.

I. 389, 431—434 [481—484], 490 [540] were added at the same time, as they contain allusions to the poet's exile.

Book II.—VI.—From the beginning of Book II. to the end of VI. with the exception of one or possibly two passages, no event is spoken of which occurred later than Ovid's banishment in A.D. 9. The lines IV. 81—84 refer to the exile and were of course inserted afterwards, and it is possible that VI. 574 was similarly inspired, though Merkel does not think so. Otherwise the whole of this part of the poem is left as the poet originally wrote it before his exile, and the unfinished state of the end of Book VI. is shown by various instances of repetition and loose grammar.

§ 3.—AUTHORITIES AND MODELS.

There existed in Ovid's time, and in a Latin translation, a poem called the *αἴτια* of Callimachus, describing the origin of various customs and legends of the Greeks; it is clearly alluded to in the first line of the *Fasti* ('tempora cum *causis*'). If we go back to earlier Greek poetry, we come to the *ἔργα καὶ ἡμέραι* of Hesiod, a sort of Farmer's Calendar, from which Ovid takes a direct suggestion at the beginning of Book VI. (l. 13).

Greek models

The more direct inspiration, however, came from Propertius, who in his last book treats of Cacus and Hercules, Vertumnus and Tarpeia. It is clear that Ovid, before he wrote the *Fasti*, had seen these poems, since many lines in the *Fasti* are copied from them; but as the merit of originality seems to be claimed for Ovid's work (in Book II. 3), it is probable that Propertius had not yet published them.

Propertius

Ovid speaks of his materials as 'unearthed from ancient chronicles' (*Fasti* I. 7): these were twofold, public and private.

(1) The public annals consisted of the *Annales Maximi*, compiled and kept from early times by the Pontifex Maximus: the *Libri Pontificales*, or *Pontificii*, bearing on the ritual of public worship.

Public Annals and Records

There were also the *acta*, 'Daily News,' published and sold daily from the year 59 B.C. onwards, comprising the *acta diurna*, of ordinary events, and the *acta senatus*.

(2) In his elaborate preface Merkel shows how

Ovid is indebted to the various annalists, or chroniclers, a short account of whom is given below.[14]

M. Fulvius Nobilior, Consul B.C. 189, was one of the earliest annalists, and set up a Tabula Fastorum in the Temple Hercules Musarum (Cf. VI. 705).

Junius Gracchanus, contemporary with Fulvius.

The poet *Ennius* wrote his *Annales*, a work known to Ovid.

[The elder Scipio Africanus, and Scipio Nasica also wrote historical works.]

Fabius Pictor.

M. Porcius Cato, b. 243, d. 149 B.C. wrote *Origines:* the first attempt to write regular history in Latin, as distinct from 'annales.'

L. Calpurnius Piso, Consul 133 B.C.

Valerius Antias wrote at least seventy-five books of *Historiae.*

L. Cincius came a little before Varro.

M. Terentius Varro, b. 116, d. 26 B.C. A genuine Roman of the old type but with a tincture of the new Greek culture: omnivorous and omniscient, with popular sympathies and a rough humour which delighted in the grotesque: a strong politician as well as a man of letters: he wrote 620 books, comprising seventy-four different works. Merkel (*Fasti* CVI.) has collected all the extant fragments of his *Antiquitates rerum divin. et humanarum.* Part of his grammatical treatise *de lingua Latina* also survives.

M. Verrius Flaccus, contemporary of Augustus, and, Merkel thinks, of Tiberius; a libertinus who wrote *Fasti* and a dictionary of antiquities: quotes and epitomises Varro (Merkel XCV.).

Festus (2nd century A.D.) should be mentioned here, as having in turn epitomised Verrius, while Festus had the same kind office performed for him by Paul the Deacon in the age o Charlemagne.

Hyginus, the freedman and librarian of Augustus, and Ovid's very intimate friend, was an antiquarian.

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[14] For many of my facts I am here indebted to Teuffel's *History of Rom. Lit.* (Deighton, 1873).

§ 4.—OVID'S ASTRONOMY : ZODIACAL SIGNS.

His authorities

Ovid's astronomy[15] is vague and inaccurate. Like other Roman poets he only takes it at second hand from the Greeks, not allowing for differences of time or place, and confusing the real and apparent risings and settings at sunrise and at sunset.[16] With a view to the *Fasti* his friend Clodius Tuscus wrote for him an astronomical calendar, which we still possess in the Greek translation of Laurentius Lydus. He seems also to have consulted the work of P. Nigidius Figulus, a contemporary of Varro's, and the *Φαινόμενα* of Aratus.

Zodiac.—For the use of younger boys are added some rhymes which give the Zodiacal signs in order.

'The vernal signs the *Ram* begins :
Then comes the *Bull*, and then the *Twins*,
The *Crab* in June, then *Leo* shines,
And *Virgo* ends the Northern Signs.

The *Balance* brings Autumnal fruits,
Then *Scorpio* stings, the *Archer* shoots,
Next comes the *Goat* with wintry blast,
Aquarius next, the *Fishes* last.'

§ 5.—THE ROMAN YEAR,[17] MONTH, DAYS.

Year.—(1) The year of Romulus consisted of 10 lunar months[18] (304 days), beginning with March, as is shown by the names Quintilis ..September, &c.

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[15] See p. 338 of Professor Ramsay's *Selections from Ovid.*
[16] Cf. IV. 141.
[17] See Prof. Ramsay's Append. to *Ovid* (Clarendon Press, 1877).
[18] Cf. III. 112, 113.

(2) Numa added Jan. and Feb., making a year of 12 lunar months (355 days). For the position of Jan. and Feb. see Note on II. 47—54. Intercalary months were added when required.

(3) The Decemviri introduced further changes, intercalations being still made by the Pontifices, to suit their own interest or caprice. (See II. 47.)

(4) In 46 B.C., which was called the 'Year of Confusion,' as it consisted of 445 days, Julius Caesar reformed the Calendar giving 365¼ days to the year. (See III. 158.)

(5) In 1582 Pope Gregory III. made a final adjustment. England adopted the 'New Style' in 1752, when eleven days were dropped between the 2nd and 14th of September. Russia still retains the 'Old Style,' and is therefore twelve days behind the rest of Europe.

Date A.U.C. (*anno urbis conditae.*)—Rome was founded 753 B.C. Accordingly A.U.C. 1 = 753 B.C.; A.U.C. 2 = 752 B.C.; etc.

Rule.—To convert a date **B.C.** to A.U.C., subtract the number from (753 + 1), *i.e.* from 754.

To convert **A.D.** to A.U.C., add the number to 753.

e.g. 146 B.C. (754 − 146 = 608) = DCVIII. A.U.C.

1882 A.D. (753 + 1882 = 2635) = MMDCXXXV. A.U.C.

Months.—Three days in a Roman month had distinctive names: the Calends, Nones, and Ides. [*Kalendae* fr. old verb *calare* = καλεῖν, because on the first of the month the pontifex 'called' the people, to hear the calendar for the month proclaimed. *Idus*, fem., fr. *iduare* = dividere, because the Ides came half way through the month; others say from a word implying the *bright* full moon. *Nonae*, fr. *novem*, because, by Roman reckoning, which was inclusive of the day *from* and *to* which they reckoned, the Nones came nine days before the Ides]. See Lat. Primer, p. 131.

Dates: Calends, Nones, Ides.—I. The Calends were the 1st of the month.

II. 'In March, July, October, May,
The Nones were on the *seventh* day,'

and on the *fifth* of every other month.

III. The Ides were always eight days after the Nones.

e.g. I. 'on the 1st of Jan., Dec.,' &c. = Kalendis Januariis, Decembribus (adj.), &c. (Kal. Jan. or Dec.)

II. 'on the 5th of Nov.' = Nonis Novembribus (Non. Nov.)

III. 'on the 15th of March = Idibus Martiis (Id. Mart).

Other days.—To express other days of the month they counted back from the next succeeding Calends, Nones, or Ides.

The day before one of these was called Pridie Kalendas, Nonas, or Idus.

To express 'two days before' they said 'ante diem tertium (not secundum) Kalendas, Nonas, or Idus.'

(Notice the confused grammar of the expression: we should expect—*tertio die ante Kalendas*, but *ante* being placed at the beginning, *tertio die* was changed to *tertium diem*, as if governed by the preposition.)

Rule for Dates.—If you have a date to put into Latin, think first if it is a Calends, Ides, or Nones.

If it is not, think which of these comes next.

e.g. Take the 9th of September.

We say here—the Nones are past: the Ides come next, *i.e.* on the 13th. 13 − 9 = 4, add 1 for the Roman way of counting, *i.e.* 5. Sept. 9th = ante diem quintum Idus Septembres (a. d. V. Id. Sept.).

Take another example: June 24th.

We want to know how many days there are before the Calends of July. There are 30 days in June. 30 − 24 = 6, *i.e.* 7 before the 1st of July. Add 1 more for the Roman way of counting, *i.e.* 8. June 24th = a. d. VIII. Kal. Julias or Quintiles.

In **Leap Year** a. d. VI. Kal. Mart. (23rd Feb.) was counted twice over, the 2nd being called dies bissextus. Leap Year = Annus Bissextus.

'*From*' and '*to*' a date.—Such a date sometimes has a preposition put before it, as if it were one indeclinable word.

e.g. From June 24th to Sept. 9th = ex ante diem VIII. Kal. Quint. in ante diem V. Id. Sept.

Hours of the Day.—'To modern hour but add a six,
And that the Roman hour will fix.'

Tabula Maffeana.—An old Roman Calendar, dating from A.D. 3 or 5, called Tabula Maffeana, from the palace of the Maphaei at Rome, where the marble slab was discovered, is printed by Merkel and again by Mr. Paley, p. xx.

Notae dierum. The days are divided into periods of 8 (I. 54), from one market-day (Nundinae) to another, and are distinguished in the Calendar by various marks (Notae), which are usually interpreted thus: F = Fastus. N = Nefastus (I. 47, 48). NP = Nefastus Prior or Principio or Parte (I. 50). EN = ENdo-ter-cisus (= intercisus [*endo* or *indu* old form of *in*]. C = Comitialis (I. 53). Mommsen rejects this interpretation of NP, which he makes another form of N. Others think it = Nefastus Purus (as the symbol of an ordinary *dies Nefastus*,) as contrasted with N (= *dies ater*).

§ 6.—MODERN PARALLELS TO ROMAN RITES AND CUSTOMS.

We may in the *Fasti* trace back many modern observances and superstitions to a Roman source. We too, like the Romans, have our 'rubrics.' The presents and the mirth of the Saturnalia (F. III. 50) have their counterpart in our Christmas-boxes and Christmas merriment: as a day of family gathering and reconciliation we find a precursor of Christmas in the Caristia (II. 459). The 'caryota' of the January Calends (I. 185) is reproduced in our New Year's gifts and cards. A Roman schoolboy no less than an English boy had his holidays at Easter (Quinquatrus III. 768). The bonfires of the Celt have a parallel in the rites of the Palilia (IV. 655), while Candlemas is a relic of Februatio. If we have a May Queen and May Day, they too had Flora and her Floralia (V. 181). We say 'there's luck in odd numbers': so did the Romans. Our witches fly on broomsticks; Italian witches also flew, but in the forms of birds (VI. 121). Our brides, on leaving the

paternal roof and control, are saluted with a shower of rice; at Rome, as in Greece, a similar shower accompanied a transfer of property or of person (V. 624). The taper lighted in token of thanksgiving was carried to a Roman shrine, and the votive picture was hung on the wall of a Roman temple as such offerings are still carried or hung by Christian pilgrims (III. 256—8). The praetor's rod (VI. 584) which gave the slave his freedom, has a direct descendant, though an ennobled one, in the sovereign's sword of knighthood.[22]

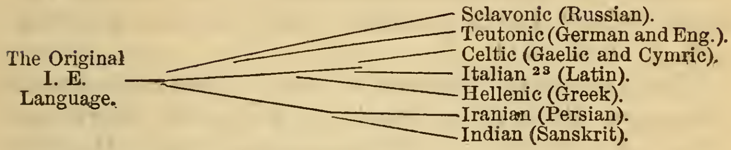
§ 7.—CONNEXION OF LATIN WITH GREEK.

It will probably strike the young scholar as presumption that Englishmen should call in question the derivations of Latin words given by a Roman writer. He must, however, remember that Comparative Philology, the science which treats of the origin and growth and laws of language, is entirely modern. It only came into existence when Sanskrit began to be studied, after the English conquest of India, in the early part of this century. It was then found that Sanskrit, Greek, and Latin, as well as most of the other languages of Europe, sprang from one common source, and by comparing them together we can reconstruct many of the words of that simple primeval tongue, and trace out various rules, in obedience to which its divergencies have been developed. We must therefore be careful not to talk, as Ovid does [*e.g.* on Flora, IV. 197], of Latin words being derived from the Greek.

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[22] For other instances see Mr. Paley's Preface p. xvi.

TABLE OF THE INDO-EUROPEAN FAMILY OF SPEECH.



The connexion between kindred words will often be more easily observed if they are pronounced as a Roman pronounced them: A = ah, Ē = a in gate, Ĕ = e in get, I = e, U like oo, but a lighter sound. V probably = w. C always hard like k, and G like g in go. J or consonantal I like y in you. T always hard (*e.g.* in *natio* as in *natus*).

It will easily be understood how, in very early days, when there was no writing or literature to fix the forms of words, changes were always going on—some from a tendency to make words *easier* to pronounce, others from the contrary effort to keep words *distinct.*

Thus letters dropped off at the beginning [I. 107, III. 564], in the middle [I. 260, II. 459], and at the end of words [*e.g.* *-ere* for *-erunt* of perf.].

Euphonic vowels [II. 117] and consonants [VI. 516] crept in.

The word Assimilation is a standing instance of the process it describes [*ad-similo* becoming *assimilo*].

Dissimilation gives us popularis and australis [V. 434] and claustrum for claudtrum, &c.

Liquid letters like L and R are often interchanged [V. 434].

[23] The modern forms of old Italian are the Romance languages: Mod. Italian, French, [Provençal], Spanish, Portuguese, and some smaller dialects.

Gutturals are softened to labials [K to P: II. 328].

Aspirated consonants retained in Greek, χ, θ, φ, have sunk in Latin to mere breathings, F or H [II. 629, V. 193, 201].

Then we have "Grimm's Law"—that one set of languages (Sanskrit, Greek, and Latin) keeps an aspirated consonant, or its equivalent, where English has a corresponding soft consonant, German a hard one. Again, where Sanskrit, &c., have a soft, English has a hard, German an aspirated letter. Where Sanskrit, &c., have a hard, English has an aspirate, German a soft letter.[24] ASH (Asp., Soft, Hard) is a useful *memoria technica* for the order of these [see V. 201].

Cases, like the locative [III. 15], although used, dropped out of the grammars.

Almost all traces disappeared of some parts of speech, such as the pres. part. pass. [I. 644, IV. 173].

Terminations, which were originally words, became mere symbols of case, person, voice, &c.

(Many other instances of the laws of change mentioned above will be found in the Notes. See the Index.)

[24] This law does not hold good throughout, in some of the last-mentioned cases.

§ 8.—GENEALOGICAL TABLES.

I. **Julius Caesar** m. 1. Cornelia, m. 2. Pompeia, m. 3. Calpurnia.

- Cn. Pompeius m. Julia
- (by adoption) C. Octavius, afterwards C. Julius Caesar Octavianus **Augustus,**

II. **Augustus** m. 1. Claudia, m. 2. Scribonia, m. 3. *Livia* Drusilla.

Julia m. 1. M. Marcellus, m. 2. M. Agrippa, m. 3. Tib. Nero.

- Gaius.
- Lucius.
- Agrippa Postumus.
- *Julia.*
- Agrippina maj. m. *Germanicus.*

III. Tib. Claudius Nero m. *Livia* (who afterwards m. *Augustus*).

- **Tiberius** m. Vipsania Agrippina.
  - *Drusus.*
- *Drusus* Claud. Nero m. Antonia
  - *Germanicus.* (adopted by Tib.).
  - Livilla.
  - **Claudius**

THE

FASTI OF OVID



Hallam's Ovid

Wagner & Debes' Geogr. Estab. Leipsic.

London, Macmillan & Co.

THE

FASTI OF OVID.

Book I.—*JANUARY.*

Dedication of the poem after its revision, to Germanicus, the soldier, orator and poet-prince.

Tempora cum causis Latium digesta per annum,
  Lapsaque sub terras ortaque signa canam.
Excipe pacato, Caesar Germanice, vultu
  Hoc opus, et timidae dirige navis iter;
Officioque, levem non aversatus honorem,
  Huic tibi devoto numine dexter ades.
Sacra recognosces annalibus eruta priscis,
  Et quo sit merito quaeque notata dies.
Invenies illic et festa domestica vobis;
  Saepe tibi pater est, saepe legendus avus.
Quaeque ferunt illi, pictos signantia fastos,
  Tu quoque cum Druso praemia fratre feres.
Caesaris arma canant alii, nos Caesaris aras,
  Et quoscumque sacris addidit ille dies.
Annue conanti per laudes ire tuorum,
  Deque meo pavidos excute corde metus;
Da mihi te placidum, dederis in carmina vires;

Ingenium vultu statque caditque tuo.
Pagina iudicium docti subitura movetur
Principis, ut Clario missa legenda deo.
Quae sit enim culti facundia sensimus oris,
Civica pro trepidis cum tulit arma reis.
Scimus et ad nostras cum se tulit impetus artes,
Ingenii currant flumina quanta tui.
Si licet et fas est, vates rege vatis habenas,
Auspicio felix totus ut annus eat.

Romulus erroneously allowed only ten months to the year, but Numa added January and February.

Tempora digereret cum conditor urbis, in anno
Constituit menses quinque bis esse suo.
Scilicet arma magis quam sidera, Romule, noras,
Curaque finitimos vincere maior erat.
Est tamen et ratio, Caesar, quae moverit illum,
Erroremque suum quo tueatur habet.
Quod satis est, puer in lucem dum prodeat infans,
Hoc anno statuit temporis esse satis;
Per totidem menses a funere coniugis uxor
Sustinet in vidua tristia signa domo.
Haec igitur vidit trabeati cura Quirini
Cum rudibus populis annua iura daret.
Martis erat primus mensis, Venerisque secundus;
Haec generis princeps, ipsius ille pater.
Tertius a senibus; iuvenum de nomine quartus
Quae sequitur numero turba notata fuit.
At Numa nec Ianum nec avitas praeterit umbras
Mensibus antiquis praeposuitque duos.

Of 'lawful' and 'unlawful' days, holidays and half-holidays, days lucky and unlucky.

Ne tamen ignores variorum iura dierum,
Non habet officii lucifer omnis idem.
Ille Nefastus erit, per quem tria verba silentur;
Fastus erit, per quem lege licebit agi.
Neu toto perstare die sua iura putaris;
Qui iam Fastus erit, mane Nefastus erat.
Nam simul exta deo data sunt, licet omnia fari,
Verbaque honoratus libera praetor habet.
Est quoque, quo populum ius est includere saeptis;
Est quoque, qui nono semper ab orbe redit.
Vindicat Ausonias Iunonis cura Kalendas;
Idibus alba Iovi grandior agna cadit;
Nonarum tutela deo caret. Omnibus istis,
(Ne fallare cave,) proximus ater erit.
Omen ab eventu est; illis nam Roma diebus
Damna sub adverso tristia Marte tulit.
Haec mihi dicta semel totis haerentia fastis,
Ne seriem rerum scindere cogar, erunt.

January 1*st, Kal. Jan.—Janus and his festival.*

Ecce tibi faustum, Germanice, nuntiat annum,
Inque meo primus carmine Ianus adest.
Iane biceps, anni tacite labentis origo,
Solus de superis qui tua terga vides,
Dexter ades ducibus, quorum secura labore
Otia terra ferax, otia pontus agit.
Dexter ades patribusque tuis populoque Quirini,

Et resera nutu candida templa tuo.
Prospera lux oritur; linguis animisque favete:
Nunc dicenda bono sunt bona verba die.
Lite vacent aures, insanaque protinus absint
Iurgia; differ opus, livida turba, tuum.
Cernis, odoratis ut luceat ignibus aether,
Et sonet accensis spica Cilissa focis?
Flamma nitore suo templorum verberat aurum,
Et tremulum summa spargit in aede iubar.
Vestibus intactis Tarpeias itur in arces,
Et populus festo concolor ipse suo est.
Iamque novi praeeunt fasces, nova purpura fulget,
Et nova conspicuum pondera sentit ebur.
Colla rudes operum praebent ferienda iuvenci,
Quos aluit campis herba Falisca suis.
Iuppiter, arce sua cum totum spectat in orbem,
Nil nisi Romanum, quod tueatur, habet.
Salve, festa dies, meliorque revertere semper,
A populo rerum digna potente coli.

The poet asks 'Who is Janus?' and Janus himself replies.

Quem tamen esse deum te dicum, Iane biformis?
Nam tibi par nullum Graecia numen habet.
Ede simul causam, cur de caelestibus unus
Sitque quod a tergo, sitque quod ante, vides.
Haec ego cum sumptis agitarem mente tabellis,
Lucidior visa est, quam fuit ante, domus.
Tum sacer ancipiti mirandus imagine Ianus
Bina repens oculis obtulit ora meis.
Extimui, sensique metu riguisse capillos,

Et gelidum subito frigore pectus erat.
Ille, tenens dextra baculum clavemque sinistra,
Edidit hos nobis ore priore sonos:

First, He was once Chaos.

Disce, metu posito, vates operose dierum,
Quod petis, et voces percipe mente meas.
Me Chaos antiqui, nam sum res prisca, vocabant.
Aspice, quam longi temporis acta canam.
Lucidus hic aër et quae tria corpora restant,
Ignis, aquae, tellus, unus acervus erant.
Ut semel haec rerum secessit lite suarum,
Inque novas abiit massa soluta domos,
Altum flamma petit; propior locus aëra cepit;
Sederunt medio terra fretumque solo.
Tunc ego, qui fueram globus et sine imagine moles,
In faciem redii dignaque membra deo.
Nunc quoque, confusae quondam nota parva figurae,
Ante quod est in me postque, videtur idem.

Secondly, He opens and shuts all things, and is the doorkeeper (Janitor) of heaven and earth.

Accipe, quaesitae quae causa sit altera formae,
Hanc simul ut noris officiumque meum.
Quidquid ubique vides, caelum, mare, nubila, terras,
Omnia sunt nostra clausa patentque manu.
Me penes est unum vasti custodia mundi,
Et ius vertendi cardinis omne meum est.
Cum libuit Pacem placidis emittere tectis,
Libera perpetuas ambulat illa vias.

Sanguine letifero totus miscebitur orbis,
Ni teneant rigidae condita bella serae.
Praesideo foribus caeli cum mitibus Horis;
It, redit officio Iuppiter ipse meo.
Inde vocor Ianus; cui cum Cereale sacerdos
Imponit libum farraque mixta sale,
Nomina ridebis: modo namque Patulcius idem,
Et modo sacrifico Clusius ore vocor.
Scilicet alterno voluit rudis illa vetustas
Nomine diversas significare vices.

He has two faces, looking forwards and backwards, like a door with its two sides.

Vis mea narrata est; causam nunc disce figurae;
Iam tamen hanc aliqua tu quoque parte vides.
Omnis habet geminas hinc atque hinc ianua frontes,
E quibus haec populum spectat, at illa Larem.
Utque sedens vester primi prope limina tecti
Ianitor egressus introitusque videt;
Sic ego prospicio, caelestis ianitor aulae,
Eoas partes Hesperiasque simul.
Ora vides Hecates in tres vergentia partes,
Servet ut in ternas compita secta vias
Et mihi, ne flexu cervicis tempora perdam,
Cernere non moto corpore bina licet.
Dixerat, et vultu, si plura requirere vellem,
Difficilem mihi se non fore fassus erat.

Ovid asks Janus why the year does not begin in spring-time. Spring described.

Sumpsi animum, gratesque deo non territus egi,
  Verbaque sum spectans pauca locutus humum:
Dic, age: frigoribus quare novus incipit annus,
  Qui melius per ver incipiendus erat?
Omnia tunc florent, tunc est nova temporis aetas,
  Et nova de gravido palmite gemma tumet,
Et modo formatis operitur frondibus arbos,
  Prodit et in summum seminis herba solum,
Et tepidum volucres concentibus aëra mulcent,
  Ludit et in pratis luxuriatque pecus.
Tum blandi soles, ignotaque prodit hirundo,
  Et luteum celsa sub trabe figit opus;
Tum patitur cultus ager et renovatur aratro;
  Haec anni novitas iure vocanda fuit.
Quaesieram multis: non multis ille moratus
  Contulit in versus sic sua verba duos:
Bruma novi prima est veterisque novissima solis;
  Principium capiunt Phoebus et annus idem.

Why New Year's Day is not a holiday.

Post ea mirabar, cur non sine litibus esset
  Prima dies. Causam percipe, Ianus ait.
Tempora commisi nascentia rebus agendis,
  Totus ab auspicio ne foret annus iners.
Quisque suas artes ob idem delibat agendo,
  Nec plus quam solitum testificatur opus.
Mox ego: Cur, quamvis aliorum numina placem,

Iane, tibi primum tura merumque fero?
Ut possis aditum per me, qui limina servo,
Ad quoscumque voles, inquit, habere deos.

Why people wish one another a Happy New Year.

At cur laeta tuis dicuntur verba Kalendis,
Et damus alternas accipimusque preces?
Tum deus incumbens baculo, quem dextra gerebat,
Omina principiis, inquit, inesse solent.
Ad primam vocem timidas advertitis aures,
Et visam primum consulit augur avem.
Templa patent auresque deum, nec lingua caducas
Concipit ulla preces, dictaque pondus habent.

Why people present honey and sweet dates on New Year's Day.

Desierat Ianus; nec longa silentia feci,
Sed tetigi verbis ultima verba meis:
Quid vult palma sibi rugosaque carica, dixi,
Et data sub niveo candida mella cado?
Omen, ait, causa est, ut res sapor ille sequatur,
Et peragat coeptum dulcis ut annus iter.

Why people give ana receive small coins as New Year's gifts. The growth of wealth is described: the omen of a brass coin is good, that of a gold coin is better.

Dulcia cur dentur, video; stipis adiice causam,
Pars mihi de festo ne labet ulla tuo.
Risit, et, O quam te fallunt tua saecula, dixit,
Qui stipe mel sumpta dulcius esse putes!

Vix ego Saturno quemquam regnante videbam,
Cuius non animo dulcia lucra forent.
Tempore crevit amor, qui nunc est summus, habendi
Vix, ultra quo iam progrediatur, habet.
Pluris opes nunc sunt, quam prisci temporis annis,
Dum populus pauper, dum nova Roma fuit,
Dum casa Martigenam capiebat parva Quirinum,
Et dabat exiguum fluminis ulva torum.
Iuppiter angusta vix totus stabat in aede,
Inque Iovis dextra fictile fulmen erat.
Frondibus ornabant, quae nunc Capitolia gemmis;
Pascebatque suas ipse senator oves;
Nec pudor in stipula placidam cepisse quietem,
Et faenum capiti supposuisse fuit.
Iura dabat populis posito modo praetor aratro,
Et levis argenti lamina crimen erat.
At postquam fortuna loci caput extulit huius,
Et tetigit summos vertice Roma deos;
Creverunt et opes et opum furiosa cupido,
Et cum possideant plurima, plura petunt.
Quaerere ut absumant, absumpta requirere certant;
Atque ipsae vitiis sunt alimenta vices.
Sic, quibus intumuit suffusa venter ab unda,
Quo plus sunt potae, plus sitiuntur aquae,
In pretio pretium nunc est; dat census honores,
Census amicitias; pauper ubique iacet.
Tu tamen auspicium si sit stipis utile, quaeris,
Curque iuvent nostras aera vetusta manus.
Aera dabant olim; melius nunc omen in auro est,
Victaque concessit prisca moneta novae.

Nos quoque templa iuvant, quamvis antiqua probemus,
Aurea; maiestas convenit ista deo.
Laudamus veteres sed nostris utimur annis;
Mos tamen est aeque dignus uterque coli.

Why the 'as' is stamped on one side with the two-headed Janus.

Finierat monitus; placidis ita rursus, ut ante,
Clavigerum verbis alloquor ipse deum:
Multa quidem didici: sed cur navalis in aere
Altera signata est, altera forma biceps?
Noscere me duplici posses ut imagine, dixit,
Ni vetus ipsa dies extenuasset opus.

Why the reverse side of the 'as' bears the symbol of a ship. Saturn in Latium, and the Golden Age.

Causa ratis superest: Tuscum rate venit in amnem
Ante pererrato falcifer orbe deus.
Hac ego Saturnum memini tellure receptum;
Caelitibus regnis ab Iove pulsus erat.
Inde diu genti mansit Saturnia nomen;
Dicta quoque est Latium terra latente deo.
At bona posteritas puppim formavit in aere,
Hospitis adventum testificata dei.
Ipse solum colui, cuius placidissima laevum
Radit arenosi Tibridis unda latus.
Hic, ubi nunc Roma est, incaedua silva virebat,
Tantaque res paucis pascua bubus erat.
Arx mea collis erat, quem cultrix nomine nostro
Nuncupat haec aetas, Ianiculumque vocat.

Tunc ego regnabam, patiens cum terra deorum
  Esset, et humanis numina mixta locis.
Nondum Iustitiam facinus mortale fugarat:
  Ultima de superis illa reliquit humum.
Proque metu populum sine vi pudor ipse regebat;
  Nullus erat iustis reddere iura labor;
Nil mihi cum bello; pacem postesque tuebar:
  Et clavem ostendens, Haec, ait, arma gero.
Presserat ora deus: tunc sic ego nostra resolvo,
  Voce mea voces eliciente dei:

How Rome was saved by Janus on the spot where his shrine now stands. Of Tatius and Tarpeia, and the hot spring.

Cum tot sint Iani, cur stas sacratus in uno,
  Hic ubi iuncta foris templa duobus habes?
Ille manu mulcens propexam ad pectora barbam,
  Protinus Oebalii rettulit arma Tati,
Utque levis custos armillis capta Sabinis
  Ad summae tacitos duxerit arcis iter.
Inde, velut nunc est, per quem descenditis, inquit,
  Arduus in valles per fora clivus erat.
Et iam contigerant portam, Saturnia cuius
  Dempserat oppositas insidiosa seras.
Cum tanto veritus committere numine pugnam
  Ipse meae movi callidus artis opus,
Oraque, qua pollens ope sum, fontana reclusi,
  Sumque repentinas eiaculatus aquas.
Ante tamen madidis subieci sulfura venis,
  Clauderet ut Tatio fervidus umor iter.
Cuius ut utilitas pulsis percepta Sabinis,

Quae fuerat, tuto reddita forma loco est.
Ara mihi posita est parvo coniuncta sacello:
Haec adolet flammis cum strue farra suis.

Why the temple of Janus is open in war, but shut in peace.

At cur pace lates, motisque recluderis armis?
Nec mora: quaesiti reddita causa mihi est.
Ut populo reditus pateant ad bella profecto,
Tota patet dempta ianua nostra sera.
Pace fores obdo, ne qua discedere possit:
Caesareoque diu nomine clausus ero.
Dixit, et attollens oculos diversa tuentes
Aspexit toto quidquid in orbe fuit.
Pax erat, et vestri, Germanice, causa triumphi
Tradiderat famulas iam tibi Rhenus aquas.
Iane, face aeternos pacem pacisque ministros,
Neve suum, praesta, deserat auctor opus.

Temples dedicated on Jan. 1st, to Aesculapius and to Jupiter.

Quod tamen ex ipsis licuit mihi discere fastis,
Sacravere patres hoc duo templa die.
Accepit Phoebo nymphaque Coronide natum
Insula, dividua quam premit amnis aqua.
Iuppiter in parte est; cepit locus unus utrumque,
Iunctaque sunt magno templa nepotis avo.

In praise of astronomy and astronomers.

Quis vetat et stellas, ut quaeque oriturque caditque,
Dicere? promissi pars fuit ista mei.
Felices animae, quibus haec cognoscere primis

Inque domos superas scandere cura fuit.
Credibile est illos pariter vitiisque locisque
Altius humanis exseruisse caput.
Non Venus aut vinum sublimia pectora fregit,
Officiumve fori, militiaeve labor.
Nec levis ambitio, perfusaque gloria fuco,
Magnarumve fames sollicitavit opum.
Admovere oculis distantia sidera nostris,
Aetheraque ingenio supposuere suo.
Sic petitur caelum, non ut ferat Ossan Olympus,
Summaque Peliacus sidera tangat apex.
Nos quoque sub ducibus caelum metabimur illis,
Ponemusque suos ad vaga signa dies.

January 3rd, a.d. III., Non. Jan.—Setting of Cancer

Ergo ubi nox aderit venturis tertia Nonis,
Sparsaque caelesti rore madebit humus,
Octipedis frustra quaerentur bracchia Cancri;
Praeceps occiduas ille subivit aquas.

January 5th, Non. Jan.—The rising of Lyra, usually accompanied with rain.

Institerint Nonae: missi tibi nubibus atris
Signa dabunt imbres exoriente Lyra.

January 9th, a.d. V. Id. Jan.—The Agonalia: various derivations of the word suggested.

Quattuor adde dies ductis ex ordine Nonis,
Ianus Agonali luce piandus erit.
Nominis esse potest succinctus causa minister,

Hostia caelitibus quo feriente cadit;
Qui calido strictos tincturus sanguine cultros,
Semper Agone? rogat; nec nisi iussus agit.
Pars, quia non veniant pecudes sed agantur, ab actu
Nomen Agonalem credit habere diem.
Pars putat hoc festum priscis Agnalia dictum,
Una sit ut proprio littera dempta loco.
An, quia praevisos in aqua timet hostia cultros,
A pecoris lux est ista notata metu?
Fas etiam fieri solitis aetate priorum
Nomina de ludis Graeca tulisse diem.
Et pecus antiquus dicebat *agonia* sermo;
Veraque iudicio est ultima causa meo.
Utque ea non certa est, ita Rex placare Sacrorum
Numina lanigerae coniuge debet ovis.
Victima, quae dextra cecidit victrice, vocatur;
Hostibus a domitis *hostia* nomen habet.

In old days the offerings to the gods were of the simplest and most homely kind. The sacrifice of animals came later.

Ante, deos homini quod conciliare valeret,
Far erat et puri lucida mica salis.
Nondum pertulerat lacrimatas cortice myrrhas
Acta per aequoreas hospita navis aquas;
Tura nec Euphrates, nec miserat India costum,
Nec fuerant rubri cognita fila croci.
Ara dabat fumos, herbis contenta Sabinis,
Et non exiguo laurus adusta sono.
Si quis erat, factis prati de flore coronis
Qui posset violas addere, dives erat.

Hic, qui nunc aperit percussi viscera tauri,
In sacris nullum culter habebat opus.

Why the pig is sacrificed to Ceres, and the goat to Bacchus.

Prima Ceres avidae gavisa est sanguine porcae,
Ulta suas merita caede nocentis opes.
Nam sata vere novo teneris lactentia succis
Eruta setigerae comperit ore suis.
Sus dederat poenas; exemplo territus huius
Palmite debueras abstinuisse, caper.
Quem spectans aliquis dentes in vite prementem
Talia non tacito dicta dolore dedit:
Rode, caper, vitem: tamen hinc, cum stabis ad aram,
In tua quod spargi cornua possit, erit.
Verba fides sequitur; noxae tibi deditus hostis
Spargitur affuso cornua, Bacche, mero.
Culpa sui nocuit, nocuit quoque culpa capellae:
Quid bos, quid placidae commeruistis oves?

Why the ox was sacrificed by Aristaeus.

Flebat Aristaeus, quod apes cum stirpe necatas
Viderat inceptos destituisse favos.
Caerula quem genetrix aegre solata dolentem
Addidit haec dictis ultima verba suis:
Siste, puer, lacrimas: Proteus tua damna levabit,
Quoque modo repares quae periere, dabit.
Decipiat ne te versis tamen ille figuris,
Impediant geminas vincula firma manus.
Pervenit ad vatem iuvenis, resolutaque somno
Alligat aequorei bracchia capta senis.

Ille sua faciem transformis adulterat arte;
Mox domitus vinclis in sua membra redit,
Oraque caerulea tollens rorantia barba,
Qua, dixit, repares arte requiris apes?
Obrue mactati corpus tellure iuvenci;
Quod petis a nobis, obrutus ille dabit.
Iussa facit pastor; fervent examina putri
De bove; mille animas una necata dedit.

Why the sheep, the horse, the hind, the dog, and birds are sacrificed.

Pascit ovis pratum: verbenas improba carpsit,
Quas pia dis ruris ferre solebat anus.
Quid tuti superest, animam cum ponat in aris
Lanigerumque pecus ruricolaeque boves?
Placat equo Persis radiis Hyperiona cinctum,
Ne detur celeri victima tarda deo.
Quod semel est triplici pro virgine caesa Dianae,
Nunc quoque pro nulla virgine cerva datur.
Exta canum vidi Triviae libare Sapaeos
Et quicumque tuas accolit, Haeme, nives.
Intactae fueratis aves, solatia ruris,
Assuetum silvis innocuumque genus,
Quae facitis nidos, et plumis ova fovetis,
Et facili dulces editis ore modos.
Sed nihil ista iuvant, quia linguae crimen habetis,
Dique putant mentes vos aperire suas.
Nec tamen hoc falsum: nam, dis ut proxima quaeque,
Nunc penna veras, nunc datis ore notas.
Tuta diu volucrum proles tum denique caesa est,

Iuveruntque deos indicis exta sui.
Ergo saepe, suo coniunx abducta marito,
Uritur Idaliis alba columba focis.
Nec defensa iuvant Capitolia, quominus anser
Det iecur in lances, Inachi lauta, tuas.
Nocte deae noctis cristatus caeditur ales,
Quod tepidum vigili provocet ore diem.
Interea Delphin clarum super aequora sidus
Tollitur, et patriis exserit ora vadis.

January 10*th, a.d. IV. Id. Jan.—Mid-winter.*

Postera lux hiemem medio discrimine signat,
Aequaque praeteritae, quae superabit, erit.

January 11*th, a.d. III. Id. Jan.—The Festival of Carmentis, and dedication of the temple of Juturna.*

Proxima prospiciet Tithono Aurora relicto
Arcadiae sacrum pontificale deae.
Te quoque lux eadem, Turni soror, aede recepit,
Hic ubi Virginea Campus obitur aqua.
Unde petam causas horum moremque sacrorum?
Dirigat in medio quis mea vela freto?
Ipsa mone, quae nomen habes a carmine ductum,
Propositoque fave, ne tuus erret honos.

Evander, banished from Arcadia, is encouraged by the prophecies of his mother Carmentis.

Orta prior luna, de se si creditur ipsi,
A magno tellus Arcade nomen habet.
Hic fuit Evander, qui, quamquam clarus utroque,
Nobilior sacrae sanguine matris erat,

Quae, simul aetherios animo conceperat ignes,
Ore dabat vero carmina plena dei.
Dixerat haec nato motus instare sibique,
Multaque praeterea, tempore nacta fidem.
Nam iuvenis nimium vera cum matre fugatus
Deserit Arcadiam Parrhasiumque larem.
Cui genetrix flenti, Fortuna viriliter, inquit,
(Siste, precor, lacrimas,) ista ferenda tibi est.
Sic erat in fatis, nec te tua culpa fugavit,
Sed deus; offenso pulsus es urbe deo.
Non meriti poenam pateris, sed numinis iram;
Est aliquid magnis crimen abesse malis.
Conscia mens ut cuique sua est, ita concipit intra
Pectora pro facto spemque metumque suo.
Nec tamen ut primus maere mala talia passus;
Obruit ingentes ista procella viros.
Passus idem est Tyriis qui quondam pulsus ab oris
Cadmus in Aonia constitit exul humo.
Passus idem Tydeus, et idem Pagasaeus Iason,
Et quos praeterea longa referre mora est.
Omne solum forti patria est, ut piscibus aequor,
Ut volucri vacuo quidquid in orbe patet.
Nec fera tempestas toto tamen horret in anno,
Et tibi, crede mihi, tempora veris erunt.

They arrive in Italy at the mouth of the Tiber.

Vocibus Evander firmata mente parentis
Nave secat fluctus, Hesperiamque tenet.
Iamque ratem doctae monitu Carmentis in amnem
Egerat, et Tuscis obvius ibat aquis.

Fluminis illa latus, cui sunt vada iuncta Terenti,
Aspicit et sparsas per loca sola casas.
Utque erat, immissis puppim stetit ante capillis,
Continuitque manum torva regentis iter;
Et procul in dextram tendens sua bracchia ripam,
Pinea non sano ter pede texta ferit;
Neve daret saltum properans insistere terrae,
Vix est Evandri vixque retenta manu.

Carmentis prophesies the future greatness of Rome.

Dique petitorum, dixit, salvete locorum,
Tuque novos caelo terra datura deos,
Fluminaque, et fontes, quibus utitur hospita tellus,
Et nemorum silvae, Naïadumque chori,
Este bonis avibus visi natoque mihique,
Ripaque felici tacta sit ista pede!
Fallor? an hi fient ingentia moenia colles,
Iuraque ab hac terra caetera terra petet?
Montibus his olim totus promittitur orbis.
Quis tantum fati credat habere locum?
Et iam Dardaniae tangent haec litora pinus.
Hic quoque causa novi femina Martis erit.
Care nepos, Palla, funesta quid induis arma?
Indue: non humili vindice caesus eris.
Victa tamen vinces, eversaque Troia resurges;
Obruet hostiles ista ruina domos.
Urite victrices Neptunia Pergama flammae:
Num minus hic toto est altior orbe cinis?
Jam pius Aeneas sacra, et sacra altera patrem,
Afferet: Iliacos excipe, Vesta, deos.

Tempus erit cum vos orbemque tuebitur idem,
Et fient ipso sacra colente deo;
Et penes Augustos patriae tutela manebit.
Hanc fas imperii frena tenere domum.
Inde nepos natusque dei, licet ipse recuset,
Pondera caelesti mente paterna feret.
Utque ego perpetuis olim sacrabor in aris,
Sic Augusta novum Iulia numen erit.
Talibus ut dictis nostros descendit in annos,
Substitit in medios praescia lingua sonos.
Puppibus egressus Latia stetit exul in herba.
Felix, exilium cui locus ille fuit!
Nec mora longa fuit; stabant nova tecta, nec alter
Montibus Ausoniis Arcade maior erat.

Hercules visits Evander, and slays the robber Cacus.

Ecce boves illuc Erytheïdas applicat heros
Emensus longi claviger orbis iter.
Dumque huic hospitium domus est Tegeaea, vagantur
Incustoditae lata per arva boves.
Mane erat: excussus somno Tirynthius hospes
De numero tauros sensit abesse duos.
Nulla videt quaerens taciti vestigia furti:
Traxerat aversos Cacus in antra feros,
Cacus Aventinae timor atque infamia silvae,
Non leve finitimis hospitibusque malum.
Dira viro facies, vires pro corpore, corpus
Grande: pater monstri Mulciber huius erat.
Proque domo longis spelunca recessibus ingens,
Abdita, vix ipsis invenienda feris.

Ora super postes affixaque bracchia pendent,
Squalidaque humanis ossibus albet humus.
Servata male parte boum Iove natus abibas;
Mugitum rauco furta dedere sono.
Accipio revocamen, ait, vocemque secutus
Impia per silvas ultor ad antra venit.
Ille aditum fracti praestruxerat obiice montis:
Vix iuga movissent quinque bis illud opus.
Nititur hic umeris, (caelum quoque sederat illis,)
Et vastum motu collabefactat onus.
Quod simul evulsum est, fragor aethera terruit ipsum,
Ictaque subsedit pondere molis humus.
Prima movet Cacus collata proelia dextra,
Remque ferox saxis stipitibusque gerit.
Quis ubi nil agitur, patrias male fortis ad artes
Confugit, et flammas ore sonante vomit.
Quas quoties proflat, spirare Typhoëa credas,
Et rapidum Aetnaeo fulgur ab igne iaci.
Occupat Alcides, adductaque clava trinodis
Ter quater adversi sedit in ore viri.
Ille cadit, mixtosque vomit cum sanguine fumos,
Et lato moriens pectore plangit humum.
Immolat ex illis taurum tibi, Iuppiter, unum
Victor, et Evandrum ruricolasque vocat;
Constituitque sibi, quae Maxima dicitur, aram,
Hic ubi pars urbis de bove nomen habet.
Nec tacet Evandri mater prope tempus adesse,
Hercule quo tellus sit satis usa suo.
At felix vates, ut dis gratissima vixit,
Possidet hunc Iani sic dea mense diem.

January 13*th, Id. Jan.—On this day Octavian received the highest of all titles, Augustus. Other famous 'agnomina' are cited and explained.*

Idibus in magni castus Iovis aede sacerdos
Semimaris flammis viscera libat ovis;
Redditaque est omnis populo provincia nostro,
Et tuus Augusto nomine dictus avus.
Perlege dispositas generosa per atria ceras;
Contigerunt nulli nomina tanta viro.
Africa victorem de se vocat: alter Isauras,
Aut Cretum domitas testificatur opes;
Hunc Numidae faciunt, illum Messana superbum;
Ille Numantina traxit ab urbe notam.
Et mortem et nomen Druso Germania fecit.
Me miserum, virtus quam brevis illa fuit!
Si petat a victis, tot sumat nomina Caesar,
Quot numero gentes maximus orbis habet.
Ex uno quidam celebres, aut torquis adempti,
Aut corvi titulos auxiliaris habent.
Magne, tuum nomen rerum mensura tuarum est;
Sed qui te vicit, nomine maior erat.
Nec gradus est ultra Fabios cognominis ullus;
Illa domus meritis Maxima dicta suis.
Sed tamen humanis celebrantur honoribus omnes;
Hic socium summo cum Iove nomen habet.
Sancta vocant *augusta* patres: *augusta* vocantur
Templa sacerdotum rite dicata manu.
Huius et *augurium* dependet origine verbi,
Et quodcumque sua Iuppiter *auget* ope.
Augeat imperium nostri ducis, augeat annos;

Protegat et vestras querna corona fores.
Auspicibusque deis tanti cognominis heres
Omine suscipiat, quo pater, orbis onus.

January 15*th, a.d. XVIII. Kal. Feb.—The festival of Carmentis is continued.*

Respiciet Titan actas ubi tertius Idus,
Fient Parrhasiae sacra relata deae.
Scortea non illi fas est inferre sacello,
Ne violent puros exanimata focos.
Si quis amas veteres ritus, assiste precanti;
Nomina percipies non tibi nota prius.
Porrima placantur Postvertaque, sive sorores,
Sive fugae comites, Maenali diva, tuae.
Altera, quod porro fuerat, cecinisse putatur:
Altera, venturum postmodo quidquid erat.

January 16*th, a.d. XVII. Kal. Feb.—Dedication and restoration of the Temple of Concord.*

Candida, te niveo posuit lux proxima templo
Qua fert sublimes alta Moneta gradus,
Nunc bene prospicies Latiam, Concordia, turbam;
Nunc te sacratae restituere manus.
Furius antiquam populi superator Etrusci
Voverat, et voti solverat ante fidem.
Causa, quod a patribus sumptis secesserat armis
Vulgus, et ipsa suas Roma timebat opes.
Causa recens melior: passos Germania crines
Corrigit auspiciis, dux venerande, tuis.
Inde triumphatae libasti munera gentis,

Templaque fecisti, quam colis ipse, deae.
Haec tua constituit genetrix et rebus et ara,
Sola toro magni digna reperta Iovis.

January 17th, a.d. XVI. Kal. Feb.—The sun enters Aquarius.

Haec ubi transierint, Capricorno, Phoebe, relicto
Per iuvenis curres signa gerentis aquam.

January 23rd, a.d. X. Kal. Feb.—Setting of Lyra.

Septimus hinc Oriens cum se demiserit undis,
Fulgebit toto iam Lyra nulla polo.

January 24th, a.d. IX. Kal. Feb.—Setting of Regulus.

Sidere ab hoc ignis venienti nocte, Leonis
Qui micat in medio pectore, mersus erit.

The Festival of Seed-time, a movable feast.

Ter quater evolvi signantes tempora fastos,
Nec Sementina est ulla reperta dies:
Cum mihi, (sensit enim,) Lux haec indicitur, inquit
Musa: quid a fastis non stata sacra petis?
Utque dies incerta sacri, sic tempora certa,
Seminibus iactis est ubi fetus ager.
State coronati plenum ad praesepe iuvenci;
Cum tepido vestrum vere redibit opus.
Rusticus emeritum palo suspendat aratrum;
Omne reformidat frigida vulnus humus.
Vilice, da requiem terrae, semente peracta,
Da requiem, terram qui coluere, viris;
Pagus agat festum; pagum lustrate, coloni,
Et date paganis annua liba focis.

Tellus and Ceres are to be propitiated. The farmer's prayer.

Placentur matres frugum, Tellusque Ceresque,
  Farre suo, gravidae visceribusque suis.
Officium commune Ceres et Terra tuentur;
  Haec praebet causam frugibus, illa locum.
Consortes operum, per quas correcta vetustas,
  Quernaque glans victa est utiliore cibo,
Frugibus immensis avidos satiate colonos,
  Ut capiant cultus praemia digna sui.
Vos date perpetuos teneris sementibus auctus,
  Nec nova per gelidas herba sit usta nives.
Cum serimus, caelum ventis aperite serenis;
  Cum latet, aetheria spargite semen aqua;
Neve graves cultis Cerealia rura, cavete,
  Agmine laesuro depopulentur aves.
Vos quoque, formicae, subiectis parcite granis;
  Post messem praedae copia maior erit.
Interea crescat scabrae robiginis expers,
  Nec vitio caeli palleat ulla seges,
Et neque deficiat macie, neque pinguior aequo
  Divitiis pereat luxuriosa suis;
Et careant loliis oculos vitiantibus agri,
  Nec sterilis culto surgat avena solo.
Triticeos fetus, passuraque farra bis ignem,
  Hordeaque ingenti fenore reddat ager.—
Haec ego pro vobis, haec vos optate, coloni,
  Efficiatque ratas utraque diva preces.
Bella diu tenuere viros; erat aptior ensis
  Vomere; cedebat taurus arator equo;

Sarcula cessabant, versique in pila ligones,
Factaque de rastri pondere cassis erat.
Gratia dis domuique tuae! religata catenis
Iam pridem vestro sub pede bella iacent.
Sub iuga bos veniat, sub terras semen aratas:
Pax Cererem nutrit, pacis alumna Ceres.

January 27th, a.d. VI. Kal. Feb.—Dedication of the temple of Castor and Pollux.

At quae venturas praecedit sexta Kalendas,
Hac sunt Ledaeis templa dicata deis.
Fratribus illa deis fratres de gente deorum
Circa Iuturnae composuere lacus.

January 30th, a.d. III. Kal. Feb.—The altar of Peace. Long live the family of Augustus, which has brought us peace.

Ipsum nos carmen deducit Pacis ad aram.
Haec erit a mensis fine secunda dies.
Frondibus Actiacis comptos redimita capillos
Pax ades, et toto mitis in orbe mane.
Dum desint hostes, desit quoque causa triumphi;
Tu ducibus bello gloria maior eris.
Sola gerat miles, quibus arma coërceat, arma,
Canteturque fera nil nisi pompa tuba.
Horreat Aeneadas et primus et ultimus orbis;
Si qua parum Romam terra timebat, amet.
Tura, sacerdotes, Pacalibus addite flammis,
Albaque perfusa victima fronte cadat;
Utque domus, quae praestat eam, cum pace perennet
Ad pia propensos vota rogate deos.
Sed iam prima mei pars est exacta laboris,
Cumque suo finem mense libellus habet.

Book II.—*FEBRUARY.*

Introduction: Ovid has now a worthier subject for his poetry than love stories. Addressed to Augustus.

Ianus habet finem; cum carmine crescit et annus.
  Alter ut hic mensis, sic liber alter eat.
Nunc primum velis, elegi, maioribus itis;
  Exiguum, memini, nuper eratis opus.
Ipse ego vos habui faciles in amore ministros,
  Cum lusit numeris prima iuventa suis.
Idem sacra cano, signataque tempora fastis:
  Ecquis ad haec illinc crederet esse viam?
Haec mea militia est; ferimus, quae possumus, arma,
  Dextraque non omni munere nostra vacat.
Si mihi non valido torquentur pila lacerto,
  Nec bellatoris terga premuntur equi,
Nec galea tegimur, nec acuto cingimur ense:
  (His habilis telis quilibet esse potest:)
At tua prosequimur studioso pectore, Caesar,
  Nomina, per titulos ingredimurque tuos.
Ergo ades, et placido paulum mea munera vultu
  Respice, pacando si quid ab hoste vacat.

Derivation of the name February from 'februa.'

Februa Romani dixere piamina patres:
  Nunc quoque dant verbo plurima signa fidem.

Pontifices ab Rege petunt et Flamine lanas,
  Quis veteri lingua *Februa* nomen erat;
Quaeque capit lictor domibus purgamina certis,
  Torrida cum mica farra, vocantur idem.
Nomen idem ramo, qui caesus ab arbore pura
  Casta sacerdotum tempora fronde tegit.
Ipse ego Flaminicam poscentem *februa* vidi:
  Februa poscenti pinea virga data est.
Denique quodcumque est, quo pectora nostra piantur
  Hoc apud intonsos nomen habebat avos.
Mensis ab his dictus, secta quia pelle Luperci
  Omne solum lustrant, idque piamen habent;
Aut quia placatis sunt tempora pura sepulcris,
  Tunc cum ferales praeteriere dies.
Omne nefas omnemque mali purgamina causam
  Credebant nostri tollere posse senes.

Instances of purificatory offerings.

Graecia principium moris dedit: illa nocentes
  Impia lustratos ponere facta putat.
Actoriden Peleus, ipsum quoque Pelea Phoci
  Caede per Haemonias solvit Acastus aquas.
Vectam frenatis per inane draconibus Aegeus
  Credulus immerita Phasida fovit ope.
Amphiaraïdes Naupactoo Acheloo,
  Solve nefas, dixit: solvit et ille nefas.
Ah nimium faciles, qui tristia crimina caedis
  Fluminea tolli posse putatis aqua!

Alteration in the order of January and February.

Sed tamen, antiqui ne nescius ordinis erres,
Primus, ut est, Iani mensis et ante fuit.
Qui sequitur Ianum veteris fuit ultimus anni;
Tu quoque sacrorum, Termine, finis eras.
Primus enim Iani mensis, quia ianua prima est;
Qui sacer est imis Manibus, imus erat.
Postmodo creduntur spatio distantia longo
Tempora bis quini continuasse viri.

February 1st, Kal. Feb.—The Temple of Juno Sospita. Augustus the restorer of temples.

Principio mensis Phrygiae contermina Matri
Sospita delubris dicitur aucta novis.
Nunc ubi sint illis, quaeris, sacrata Kalendis
Templa deae? longa procubuere die.
Caetera ne simili caderent labefacta ruina,
Cavit sacrati provida cura ducis,
Sub quo delubris sentitur nulla senectus:
Nec satis est homines, obligat ille deos.
Templorum positor, templorum sancte repostor,
Sit superis opto mutua cura tui.
Dent tibi caelestes, quos tu caelestibus, annos,
Proque tua maneant in statione domo.
Tum quoque vicini lucus celebratur Helerni,
Qua petit aequoreas advena Tibris aquas.
Ad penetrale Numae, Capitolinumque Tonantem,
Inque Iovis summa caeditur arce bidens.
Saepe graves pluvias adopertus nubibus Auster
Concitat, aut posita sub nive terra latet.

February 2nd, a.d. IV. Non. Feb.—Setting of Lyra and Leo.

Proximus Hesperias Titan abiturus in undas
Gemmea purpureis cum iuga demet equis,
Illa nocte aliquis tollens ad sidera vultum
Dicet: Ubi est hodie, quae Lyra fulsit heri?
Dumque Lyram quaeret, medii quoque terga Leonis
In liquidas subito mersa notabit aquas.

February 4th, Prid. Non. Feb.—The Story of Arion, suggested by the setting of the Dolphin.

Quem modo caelatum stellis Delphina videbas,
Is fugiet visus nocte sequente tuos;
Seu fuit occultis felix in amoribus index,
Lesbida cum domino seu tulit ille lyram.
Quod mare non novit, quae nescit Ariona tellus?
Carmine currentes ille tenebat aquas.
Saepe sequens agnam lupus est a voce retentus,
Saepe avidum fugiens restitit agna lupum;
Saepe canes leporesque umbra cubuere sub una,
Et stetit in saxo proxima cerva leae;
Et sine lite loquax cum Palladis alite cornix
Sedit, et accipitri iuncta columba fuit.
Cynthia saepe tuis fertur, vocalis Arion,
Tamquam fraternis obstupuisse modis.
Nomen Arionium Siculas impleverat urbes,
Captaque erat lyricis Ausonis ora sonis.
Inde domum repetens puppim conscendit Arion,
Atque ita quaesitas arte ferebat opes.
Forsitan, infelix, ventos undamque timebas;

At tibi nave tua tutius aequor erat.
Namque gubernator destricto constitit ense,
Caeteraque armata conscia turba manu.
Quid tibi cum gladio? dubiam rege, navita, puppim,
Non haec sunt digitis arma tenenda tuis.
Ille metu pavidus, Mortem non deprecor, inquit,
Sed liceat sumpta pauca referre lyra.
Dant veniam, ridentque moram; capit ille coronam,
Quae possit crines, Phoebe, decere tuos.
Induerat Tyrio bis tinctam murice pallam;
Reddidit icta suos pollice chorda sonos,
Flebilibus numeris veluti canentia dura
Traiectus penna tempora cantat olor.
Protinus in medias ornatus desilit undas;
Spargitur impulsa caerula puppis aqua.
Inde, fide maius, tergo delphina recurvo
Se memorant oneri supposuisse novo.
Ille sedens citharamque tenet, pretiumque vehendi
Cantat, et aequoreas carmine mulcet aquas.
Di pia facta vident; astris delphina recepit
Iuppiter, et stellas iussit habere novem.

February 5th, Non. Feb.—Augustus, 'pater patriae,' is greater than Romulus.

Nunc mihi mille sonos, quoque est memoratus Achilles.
Vellem, Maeonide, pectus inesse tuum,
Dum canimus sacras alterno pectine Nonas:
Maximus hinc fastis accumulatur honos.
Deficit ingenium, maioraque viribus urgent:
Haec mihi praecipuo est ore canenda dies.

Quid volui demens elegis imponere tantum
Ponderis? heroi res erat ista pedis.
Sancte Pater Patriae, tibi plebs, tibi curia nomen
Hoc dedit, hoc dedimus nos tibi nomen eques.
Res tamen ante dedit; sero quoque vera tulisti
Nomina; iam pridem tu pater orbis eras.
Hoc tu per terras, quod in aethere Iuppiter alto,
Nomen habes; hominum tu pater, ille deum.
Romule, concedes; facit hic tua magna tuendo
Moenia: tu dederas transilienda Remo.
Te Tatius, parvique Cures, Caeninaque sensit;
Hoc duce Romanum est solis utrumque latus.
Tu breve nescio quid victae telluris habebas;
Quodcumque est alto sub Iove Caesar habet.
Tu rapis, hic castas duce se iubet esse maritas;
Tu recipis luco, reppulit ille nefas.
Vis tibi grata fuit, florent sub Caesare leges;
Tu domini nomen, principis ille tenet.
Te Remus incusat, veniam dedit hostibus ille;
Caelestem fecit te pater, ille patrem.

Rising of Aquarius.

Iam puer Idaeus media tenus eminet alvo,
Et liquidas mixto nectare fundit aquas.
En etiam si quis Borean horrere solebat,
Gaudeat: a Zephyris mollior aura venit.

February 9th, a.d. V. Id. Feb.—The beginning of Spring.

Quintus ab aequoreis nitidum iubar extulit undis
Lucifer, et primi tempora veris erunt.

Ne fallare tamen, restant tibi frigora, restant,
  Magnaque discedens signa reliquit hiems.

February 11th, a.d. III. Id. Feb.—Rising of Arctophylax or Boötes.

Tertia nox veniat: Custodem protinus Ursae
  Aspicies geminos exseruisse pedes.

February 13th, Id. Feb.—Offerings to Faunus. Destruction of the Fabii.

Idibus agrestis fumant altaria Fauni,
  Hic ubi discretas insula rumpit aquas.
Haec fuit illa dies, in qua Veientibus arvis
  Ter centum Fabii ter cecidere duo.
Una domus vires et onus susceperat urbis:
  Sumunt gentiles arma professa manus;
Egreditur castris miles generosus ab isdem,
  E quis dux fieri quilibet aptus erat.
Carmentis portae dextra est via proxima Iano;
  Ire per hanc noli, quisquis es: omen habet.
Ut celeri passu Cremeram tetigere rapacem,
  (Turbidus hibernis ille fluebat aquis,)
Castra loco ponunt; destrictis ensibus ipsi
  Tyrrhenum valido Marte per agmen eunt,
Non aliter, quam cum Libyca de rupe leones
  Invadunt sparsos lata per arva greges.
Diffugiunt hostes, inhonestaque vulnera tergo
  Accipiunt; Tusco sanguine terra rubet.
Sic iterum, sic saepe cadunt. Ubi vincere aperte
  Non datur, insidias armaque tecta parant.

Campus erat; campi claudebant ultima colles
Silvaque montanas occulere apta feras.
In medio paucos armentaque rara relinquunt;
Caetera virgultis abdita turba latet.
Ecce, velut torrens undis pluvialibus auctus
Aut nive, quae Zephyro victa tepente fluit,
Per sata perque vias fertur, nec, ut ante solebat,
Riparum clausas margine finit aquas:
Sic Fabii vallem latis discursibus implent,
Quodque vident sternunt, nec metus alter inest.
Quo ruitis, generosa domus? male creditis hosti.
Simplex nobilitas, perfida tela cave.
Fraude perit virtus. In apertos undique campos
Prosiliunt hostes, et latus omne tenent.
Quid faciant pauci contra tot millia fortes?
Quidve, quod in misero tempore restet, habent?
Sicut aper longe silvis Laurentibus actus
Fulmineo celeres dissipat ore canes,
Mox tamen ipse perit: sic non moriuntur inulti
Vulneraque alterna dantque feruntque manu.
Una dies Fabios ad bellum miserat omnes;
Ad bellum missos perdidit una dies.
Ut tamen Herculeae superessent semina gentis,
Credibile est ipsos consuluisse deos:
Nam puer impubes et adhuc non utilis armis
Unus de Fabia gente relictus erat,
Scilicet ut posses olim tu, Maxime, nasci,
Cui res cunctando restituenda foret.

February 14th, a.d. XVI. Kal. Mart.—Rising of three contiguous Constellations and their origin.

Continuata loco tria sidera, Corvus et Anguis,
Et medius Crater inter utrumque iacet.
Idibus illa latent, oriuntur nocte sequenti;
Quae sibi cur tria sint consociata, canam.
Forte Iovi Phoebus festum sollemne parabat:
(Non faciet longas fabula nostra moras:)
I, mea, dixit, avis, ne quid pia sacra moretur,
Et tenuem e vivis fontibus affer aquam.
Corvus inauratum pedibus cratera recurvis
Tollit, et aërium pervolat altus iter.
Stabat adhuc duris ficus densissima pomis;
Tentat eam rostro; non erat apta legi.
Immemor imperii sedisse sub arbore fertur,
Dum fierent tarda dulcia poma mora.
Iamque satur nigris longum rapit unguibus hydrum,
Ad dominumque redit, fictaque verba refert:
Hic mihi causa morae vivarum obsessor aquarum:
Hic tenuit fontes officiumque meum.
Addis, ait, culpae mendacia, Phoebus, et audes
Fatidicum verbis fallere velle deum?
At tibi, dum lactens haerebit in arbore ficus,
De nullo gelidae fonte bibentur aquae.
Dixit, et antiqui monumenta perennia facti
Anguis, Avis, Crater, sidera iuncta micant.

February 15th, a.d. XV. Kal. Mart.—Lupercalia, festival of Faunus or Pan.

Tertia post Idus nudos Aurora Lupercos
Aspicit et Fauni sacra bicornis eunt.
Dicite, Pierides, sacrorum quae sit origo,
Attigerint Latias unde petita domos.
Pana deum pecoris veteres coluisse feruntur
Arcades: Arcadiis plurimus ille iugis.
Testis erit Pholoë, testes Stymphalides undae,
Quique citis Ladon in mare currit aquis,
Cinctaque pinetis nemoris iuga Nonacrini,
Altaque Cyllene, Parrhasiaeque nives.
Pan erat armenti, Pan illic numen equarum;
Munus ob incolumes ille ferebat oves.
Transtulit Evander silvestria numina secum;
Hic ubi nunc urbs est, tum locus urbis erat.
Inde deum colimus, devectaque sacra Pelasgis;
Flamen ad haec prisco more Dialis erit.

Reasons why the Luperci are nude:—

1. *So is Pan.*
2. *Clothes are inconvenient in running.*
3. *Clothes were not worn in the good old days.*

Cur igitur currant, et cur, (sic currere mos est,)
Nuda ferant posita corpora veste, rogas?
Ipse deus velox discurrere gaudet in altis
Montibus, et subitas concipit ille fugas.
Ipse deus nudus nudos iubet ire ministros:
Nec satis ad cursus commoda vestis erat.
Ante Iovem genitum terras habuisse feruntur

Arcades, et Luna gens prior illa fuit.
Vita feris similis, nullos agitata per usus;
Artis adhuc expers et rude vulgus erat.
Pro domibus frondes norant, pro frugibus herbas;
Nectar erat palmis hausta duabus aqua.
Nullus anhelabat sub adunco vomere taurus;
Nulla sub imperio terra colentis erat;
Nullus adhuc erat usus equi, se quisque ferebat:
Ibat ovis lana corpus amicta sua;
Sub Iove durabant et corpora nuda gerebant,
Docta graves imbres et tolerare Notos.
Nunc quoque detecti referunt monumenta vetusti
Moris, et antiquas testificantur opes.

4. *A further reason, of Roman origin, is given: the Fabii and Quintilii; Remus steals a march on Romulus.*

Adde peregrinis causas, mea Musa, Latinas,
Inque suo noster pulvere currat equus.
Cornipedi Fauno caesa de more capella,
Venit ad exiguas turba vocata dapes;
Dumque sacerdotes veribus transuta salignis
Exta parant, medias sole tenente vias,
Romulus et frater pastoralisque iuventus
Solibus et campo corpora nuda dabant.
Vectibus et iaculis et missi pondere saxi
Bracchia per lusus experienda dabant:
Pastor ab excelso, Per devia rura iuvencos,
Romule, praedones, et Reme, dixit, agunt.
Longum erat armari; diversis exit uterque
Partibus; occursu praeda recepta Remi.

Ut rediit, veribus stridentia detrahit exta
Atque ait: Haec certe non nisi victor edet.
Dicta facit, Fabiique simul. Venit irritus illuc
Romulus, et mensas ossaque nuda videt.
Risit, et indoluit Fabios potuisse Remumque
Vincere, Quintilios non potuisse suos.
Fama manet facti: posito velamine currunt:
Et memorem famam, quod bene cessit, habet.

The origin of the Lupercal, or Wolf's Den. The birth of the royal twins: their exposure in the Tiber.

Forsitan et quaeras, cur sit locus ille Lupercal,
Quaeve diem tali nomine causa notet.
Silvia Vestalis caelestia semina partu
Ediderat, patruo regna tenente suo.
Is iubet auferri parvos et in amne necari.
Quid facis? ex istis Romulus alter erit.
Iussa recusantes peragunt lacrimosa ministri;
Flent tamen, et geminos in loca iussa ferunt.
Albula, quem Tiberin mersus Tiberinus in unda
Reddidit, hibernis forte tumebat aquis.
Hic, ubi nunc Fora sunt, lintres errare videres,
Quaque iacent valles, Maxime Circe, tuae.
Huc ubi venerunt, neque enim procedere possunt
Longius, ex illis unus et alter ait:
At quam sunt similes! at quam formosus uterque!
Plus tamen ex illis iste vigoris habet.
Si genus arguitur vultu, nisi fallit imago,
Nescio quem vobis suspicor esse deum...
At si quis vestrae deus esset originis auctor,

In tam praecipiti tempore ferret opem.
Ferret opem certe, si non ope mater egeret,
Quae facta est uno mater et orba die.
Nata simul, moritura simul, simul ite sub undas
Corpora. Desierat deposuitque sinu.
Vagierunt ambo pariter; sensisse putares.
Hi redeunt udis in sua tecta genis.
Sustinet impositos summa cavus alveus unda.
Heu quantum fati parva tabella tulit!
Alveus in limo silvis appulsus opacis,
Paullatim fluvio deficiente, sedet.

Near the Ruminal fig-tree the she-wolf suckles them: hence the name 'Lupercal.'

Arbor erat: remanent vestigia: quaeque vocatur
Rumina nunc ficus, Romula ficus erat.
Venit ad expositos, mirum, lupa feta gemellos.
Quis credat pueris non nocuisse feram?
Non nocuisse parum est, prodest quoque; quos lupa nutrit,
Perdere cognatae sustinuere manus.
Constitit, et cauda teneris blanditur alumnis,
Et fingit lingua corpora bina sua.
Marte satos scires, timor abfuit; ubera ducunt,
Nec sibi promissi lactis aluntur ope.
Illa loco nomen fecit; locus ipse Lupercis.
Magna dati nutrix praemia lactis habet.
Quid vetat Arcadio dictos a monte Lupercos?
Faunus in Arcadia templa Lycaeus habet.

Unsettled weather for six days. The sun passes into Pisces.

Orta dies fuerit: tu desine credere ventis,
Perdidit illius temporis aura fidem.
Flamina non constant, et sex reserata diebus
Carceris Aeolii ianua laxa patet.
Iam levis obliqua subsedit Aquarius urna;
Proximus aetherios excipe, Piscis, equos.

The origin of the Pisces. Venus and Cupid succoured by two fish.

Te memorant fratremque tuum, nam iuncta micatis
Signa, duos tergo sustinuisse deos.
Terribilem quondam fugiens Typhona Dione,
Tunc cum pro caelo Iuppiter arma tulit,
Venit ad Euphraten comitata Cupidine parvo,
Inque Palaestinae margine sedit aquae.
Populus et cannae riparum summa tenebant,
Spemque dabant salices, his quoque posse tegi.
Dum latet, insonuit vento nemus. Illa timore
Pallet, et hostiles credit adesse manus;
Utque sinu tenuit natum, Succurrite Nymphae,
Et dis auxilium ferte duobus, ait.
Nec mora, prosiluit: pisces subiere gemelli;
Pro quo nunc cerni sidera munus habent.
Inde nefas ducunt genus hoc imponere mensis,
Nec violant timidi piscibus ora Syri.

February 17th, a.d. XIII. Kal. Mart.—The Quirinalia, a festival in honour of Quirinus (Romulus).

Proxima lux vacua est: at tertia dicta Quirino.
Qui tenet hoc nomen, Romulus ante fuit;
Sive quod hasta *curis* priscis est dicta Sabinis,
Bellicus a telo venit in astra deus:
Sive suo regi nomen posuere Quirites;
Seu quia Romanis iunxerat ille Cures.

Mars claimed from Jupiter the fulfilment of his promise, to deify one of the twin brothers.

Nam pater armipotens, postquam nova moenia vidit,
Multaque Romulea bella peracta manu,
Iuppiter, inquit, habet Romana potentia vires;
Sanguinis officio non eget illa mei.
Redde patri natum; quamvis intercidit alter,
Pro se, proque Remo, qui mihi restat, erit.
Unus erit quem tu tolles in caerula caeli,
Tu mihi dixisti; sint rata dicta Iovis.
Iuppiter annuerat; nutu tremefactus uterque
Est polus, et caeli pondera movit Atlas.

Romulus mysteriously disappears at Goat's Pool in a thunder-storm.

Est locus; antiqui Capreae dixere paludem.
Forte tuis illic, Romule, iura dabas.
Sol fugit, et removent subeuntia nubila caelum,
Et gravis effusis decidit imber aquis.
Hinc tonat, hinc missis abrumpitur ignibus aether.

Fit fuga; rex patriis astra petebat equis.
Luctus erat, falsaeque Patres in crimine caedis:
Haesissetque animis forsitan illa fides;

A ghost story: the mystery is explained.

Sed Proculus Longa veniebat Iulius Alba,
Lunaque surgebat, nec facis usus erat;
Cum subito motu sepes tremuere sinistrae:
Rettulit ille gradus, horrueruntque comae.
Pulcher, et humano maior, trabeaque decorus
Romulus in media visus adesse via,
Et dixisse simul: Prohibe lugere Quirites,
Nec violent lacrimis numina nostra suis.
Tura ferant, placentque novum pia turba Quirinum,
Et patrias artes militiamque colant.
Iussit, et in tenues oculis evanuit auras.
Convocat hic populos, iussaque verba refert.
Templa deo fiunt; collis quoque dictus ab illo est,
Et referunt certi sacra paterna dies.

On the same day as the Quirinalia was the Feast of Fools, when the Oven Festival (Fornacalia) was kept by those who had neglected to keep it on the proper day.

Lux quoque cur eadem Stultorum festa vocetur,
Accipe; parva quidem causa, sed apta subest.
Non habuit doctos tellus antiqua colonos;
Lassabant agiles aspera bella viros.
Plus erat in gladio, quam curvo laudis aratro;
Neglectus domino pauca ferebat ager.
Farra tamen veteres iaciebant, farra metebant,

Primitias Cereri farra resecta dabant.
Usibus admoniti flammis torrenda dederunt,
Multaque peccato damna tulere suo.
Nam modo verrebant nigras pro farre favillas;
Nunc ipsas ignes corripuere casas.
Facta dea est Fornax: laeti Fornace coloni
Orant, ut fruges temperet illa suas.
Curio legitimis nunc Fornacalia verbis
Maximus indicit, nec stata sacra facit;
Inque Foro, multa circum pendente tabella,
Signatur certa Curia quaeque nota;
Stultaque pars populi, quae sit sua Curia, nescit;
Sed facit extrema sacra relata die.

February 18th, a.d. XII. Kal. Mart.—The Parentalia, in honour of the dead, begins. Origin of the Festival; it is not to be neglected with impunity; it is an inappropriate time for weddings and for sacrifices.

Est honor et tumulis, animas placare paternas,
Parvaque in exstructas munera ferre pyras.
Parva petunt Manes: pietas pro divite grata est
Munere; non avidos Styx habet ima deos.
Tegula porrectis satis est velata coronis,
Et sparsae fruges, parvaque mica salis,
Inque mero mollita Ceres, violaeque solutae.
Haec habeat media testa relicta via.
Nec maiora veto: sed et his placabilis umbra est.
Adde preces positis et sua verba focis.
Hunc morem Aeneas, pietatis idoneus auctor,
Attulit in terras, iuste Latine, tuas.
Ille patris Genio sollemnia dona ferebat;

Hinc populi ritus edidicere pios.
At quondam, dum longa gerunt pugnacibus armis
Bella, Parentales deseruere dies.
Non impune fuit; nam dicitur omine ab isto
Roma suburbanis incaluisse rogis.
Vix equidem credo: bustis exisse feruntur,
Et tacitae questi tempore noctis avi;
Perque vias urbis, latosque ululasse per agros
Deformes animas, vulgus inane, ferunt.
Post ea praeteriti tumulis redduntur honores,
Prodigiisque venit funeribusque modus.
Dum tamen haec fiunt, viduae cessate puellae;
Exspectet puros pinea taeda dies.
Nec tibi, quae cupidae matura videbere matri,
Comat virgineas hasta recurva comas.
Conde tuas, Hymenaee, faces, et ab ignibus atris
Aufer: habent alias maesta sepulcra faces.
Di quoque templorum foribus celentur opertis,
Ture vacent arae, stentque sine igne foci.
Nunc animae tenues et corpora functa sepulcris
Errant; nunc posito pascitur umbra cibo.
Nec tamen haec ultra, quam tot de mense supersint
Luciferi, quot habent carmina nostra pedes.
Hanc, quia iusta ferunt, dixere *Feralia* lucem.
Ultima placandis Manibus illa dies.

Magical rites in honour of Tacita, that she may bind the tongues of foes.

Ecce anus in mediis residens annosa puellis
Sacra facit Tacitae, nec tamen ipsa tacet.

Et digitis tria tura tribus sub limine ponit,
  Qua brevis occultum mus sibi fecit iter.
Tum cantata ligat cum fusco licia plumbo;
  Et septem nigras versat in ore fabas;
Quodque pice astrinxit, quod acu traiecit aëna,
  Obsutum maenae torret in igne caput.
Vina quoque instillat: vini quodcumque relictum est
  Aut ipsa, aut comites, plus tamen ipsa, bibit.
Hostiles linguas inimicaque vinximus ora,
  Dicit discedens, ebriaque exit anus.

February 22nd, a.d. VIII. Kal. Mart.—Caristia, a day appropriated to family gatherings and reconciliations.

Proxima cognati dixere Caristia cari,
  Et venit ad socios turba propinqua deos.
Scilicet a tumulis et qui periere propinquis
  Protinus ad vivos ora referre iuvat,
Postque tot amissos, quidquid de sanguine restat,
  Aspicere et generis dinumerare gradus.
Innocui veniant: procul hinc, procul impius esto
  Frater, et in partus mater acerba suos,
Cui pater est vivax, qui matris digerit annos,
  Quae premit invisam socrus iniqua nurum.
Tantalidae fratres absint, et Iasonis uxor,
  Et quae ruricolis semina tosta dedit,
Et soror, et Procne, Tereusque duabus iniquus,
  Et quicumque suas per scelus auget opes.
Dis generis date tura bonis; (Concordia fertur
  Illa praecipue mitis adesse die;)

Et libate dapes, ut, grati pignus honoris,
  Nutriat incinctos missa patella Lares.
Iamque ubi suadebit placidos nox umida somnos,
  Parca precaturi sumite vina manu,
Et, Bene vos, bene te patriae Pater, optime Caesar!
  Dicite suffuso per bona verba mero.

February 23rd, a.d. VII. Kal. Mart.—Terminalia, the festival of the god of boundaries.

Nox ubi transierit, solito celebretur honore
  Separat indicio qui deus arva suo.
Termine, sive lapis, sive es defossus in agro
  Stipes, ab antiquis tu quoque numen habes
Te duo diversa domini pro parte coronant,
  Binaque serta tibi, binaque liba ferunt.
Ara fit: huc ignem curta fert rustica testa
  Sumptum de tepidis ipsa colona focis.
Ligna senex minuit, concisaque construit alte,
  Et solida ramos figere pugnat humo;
Tum sicco primas irritat cortice flammas:
  Stat puer, et manibus lata canistra tenet.
Inde, ubi ter fruges medios immisit in ignes,
  Porrigit incisos filia parva favos.
Vina tenent alii; libantur singula flammis.
  Spectant et linguis candida turba favent.
Spargitur et caeso communis Terminus agno;
  Nec queritur, lactens cum sibi porca datur.

The praises of Terminus.

Conveniunt celebrantque dapes vicinia simplex,
  Et cantant laudes, Termine sancte, tuas.
Tu populos, urbesque, et regna ingentia finis
  Omnis erit sine te litigiosus ager.
Nulla tibi ambitio est; nullo corrumperis auro,
  Legitima servas credita rura fide.
Si tu signasses olim Thyreatida terram,
  Corpora non leto missa trecenta forent,
Nec foret Othryades congestis lectus in armis.
  O quantum patriae sanguinis ille dedit!
Quid nova cum fierent Capitolia? nempe deorum
  Cuncta Iovi cessit turba, locumque dedit.
Terminus, ut veteres memorant, inventus in aede
  Restitit, et magno cum Iove templa tenet.
Nunc quoque, se supra ne quid nisi sidera cernat,
  Exiguum templi tecta foramen habent.
Termine, post illud levitas tibi libera non est:
  Qua positus fueris in statione, mane.
Nec tu vicino quidquam concede roganti,
  Ne videare hominem praeposuisse Iovi;
Et seu vomeribus, seu tu pulsabere rastris,
  Clamato, tuus est hic ager, ille tuus.—
Est via, quae populum Laurentes ducit in agros,
  Quondam Dardanio regna petita duci.
Illa lanigeri pecoris tibi, Termine, fibris
  Sacra videt fieri sextus ab urbe lapis.
Gentibus est aliis tellus data limite certo;
  Romanae spatium est urbis et orbis idem.

February 24th, a.d. VI. Kal. Mart.—The banishment of the Kings.

Nunc mihi dicenda est Regis fuga. Traxit ab illa
Sextus ab extremo nomina mense dies.
Ultima Tarquinius Romanae gentis habebat
Regna, vir iniustus, fortis ad arma tamen.

The stratagem of Sextus: the lilies' heads struck off: Gabii captured.

Ceperat hic alias, alias everterat urbes,
Et Gabios turpi fecerat arte suos.
Namque trium minimus, proles manifesta Superbi,
In medios hostes nocte silente venit.
Nudarant gladios: Occidite, dixit, inermem!
Hoc cupiant fratres, Tarquiniusque pater,
Qui mea crudeli laceravit verbere terga.
(Dicere ut hoc posset, verbera passus erat.)
Luna fuit: spectant iuvenem, gladiosque recondunt,
Tergaque, deducta veste, notata vident.
Flent quoque, et ut secum tueatur bella, precantur;
Callidus ignaris annuit ille viris.
Iamque potens misso genitorem appellat amico,
Perdendi Gabios quod sibi monstret iter.
Hortus odoratis suberat cultissimus herbis,
Sectus humum rivo lene sonantis aquae.
Illic Tarquinius mandata latentia nati
Accipit, et virga lilia summa metit.
Nuntius ut rediit, decussaque lilia dixit,
Filius, Agnosco iussa parentis, ait.
Nec mora: principibus caesis ex urbe Gabina,
Traduntur ducibus moenia nuda suis.

"He shall be chief who first kisses his mother."

Ecce, nefas visu, mediis altaribus anguis
  Exit, et exstinctis ignibus exta rapit.
Consulitur Phoebus. Sors est ita reddita: Matri
  Qui dederit princeps oscula, victor erit.
Oscula quisque suae matri properata tulerunt
  Non intellecto credula turba deo.
Brutus erat stulti sapiens imitator, ut esset
  Tutus ab insidiis, dire Superbe, tuis.
Ille iacens pronus *matri* dedit oscula Terrae,
  Creditus offenso procubuisse pede.

The siege of Ardea. The prince and his young companions make a wager, and visit their homes.

Cingitur interea Romanis Ardea signis,
  Et patitur lentas obsidione moras.
Dum vacat, et metuunt hostes committere pugnam,
  Luditur in castris; otia miles agit.
Tarquinius iuvenis socios dapibusque meroque
  Accipit; ex illis rege creatus ait:
Dum nos sollicitos pigro tenet Ardea bello,
  Nec sinit ad patrios arma referre deos,
Ecquid in officio torus est socialis? et ecquid
  Coniugibus nostris mutua cura sumus?
Quisque suam laudat; studiis certamina crescunt,
  Et fervent multo linguaque corque mero.
Surgit, cui dederat clarum Collatia nomen;
  Non opus est verbis, credite rebus, ait.
Nox superest: tollamur equis, Urbemque petamus

Dicta placent; frenis impediuntur equi;
Pertulerant dominos; regalia protinus illi
Tecta petunt; custos in fore nullus erat.
Ecce nurum regis fusis per colla coronis
Inveniunt posito pervigilare mero.

The virtuous Lucretia.

Inde cito passu petitur Lucretia. Nebat;
Ante torum calathi lanaque mollis erant.
Lumen ad exiguum famulae data pensa trahebant,
Inter quas tenui sic ait ipsa sono:
Mittenda est domino, (nunc, nunc properate, puellae,)
Quamprimum nostra facta lacerna manu.
Quid tamen auditis? nam plura audire potestis;
Quantum de bello dicitur esse super?
Postmodo victa cades; melioribus, Ardea, restas,
Improba, quae nostros cogis abesse viros.
Sint tantum reduces. Sed enim temerarius ille
Est meus, et stricto qualibet ense ruit.
Mens abit et morior, quotiens pugnantis imago
Me subit, et gelidum pectora frigus habet.
Desinit in lacrimas, intentaque fila remittit,
In gremio vultum deposuitque suo.
Hoc ipsum decuit: lacrimae decuere pudicae,
Et facies animo dignaque parque fuit.
Pone metum, venio, coniunx ait. Illa revixit,
Deque viri collo dulce pependit onus.

The prince Sextus falls in love with her.

Interea iuvenis furiatos regius ignes
  Concipit, et caeco raptus amore furit.
Forma placet, niveusque color, flavique capilli,
  Quique aderat nulla factus ab arte decor.
Verba placent, et vox, et quod corrumpere non est:
  Quoque minor spes est, hoc magis ille cupit.
Iam dederat cantus lucis praenuntius ales,
  Cum referunt iuvenes in sua castra pedem.
Carpitur attonitos absentis imagine sensus
  Ille: recordanti plura magisque placent.
Sic sedit, sic culta fuit, sic stamina nevit,
  Neglectae collo sic iacuere comae,
Hos habuit vultus, haec illi verba fuerunt,
  Hic color, haec facies, hic decor oris erat.
Ut solet a magno fluctus languescere flatu,
  Sed tamen a vento, qui fuit, unda tumet:
Sic quamvis aberat placitae praesentia formae,
  Quem dederat praesens forma, manebat amor.

Her unsuspicious kindness and his treachery.

Ardet, et iniusti stimulis agitatus amoris
  Comparat indigno vimque dolumque toro.
Exitus in dubio est. Audebimus ultima, dixit;
  Viderit, audentes forsve deusve iuvat;
Cepimus audendo Gabios quoque. Talia fatus
  Ense latus cinxit, tergaque pressit equi.
Accipit aerata iuvenem Collatia porta,
  Condere iam vultus sole parante suos.
Hostis, ut hospes, init penetralia Collatini:

Comiter excipitur: sanguine iunctus erat.
Quantum animis erroris inest! parat inscia rerum
Infelix epulas hostibus illa suis.
Functus erat dapibus: poscunt sua tempora somnum.
Nox erat, et tota lumina nulla domo.
Surgit, et auratum vagina deripit ensem,
Et venit in thalamos, nupta pudica, tuos.
Utque torum pressit, Ferrum, Lucretia, mecum est,
Natus, ait, regis, Tarquiniusque loquor.
Illa nihil: neque enim vocem viresque loquendi,
Aut aliquid toto pectore mentis habet.
Sed tremit, ut quondam stabulis deprensa relictis
Parva sub infesto cum iacet agna lupo.
Quid faciat? pugnet? vincetur femina pugna.
Clamet? at in dextra, qui vetet, ensis erat.
Effugiat? positis urgentur pectora palmis;
Tunc primum externa pectora tacta manu.
Instat amans hostis precibus, pretioque, minisque:
Nec prece, nec pretio, nec movet ille minis.
Nil agis; eripiam, dixit, per crimina vitam;
Falsus adulterii testis adulter ero.
Interimam famulum, cum quo deprensa fereris.
Succubuit famae victa puella metu.
Quid, victor, gaudes? haec te victoria perdet.
Heu quanto regnis nox stetit una tuis!

She tells the tale of shame and sorrow to her father and her husband, and then stabs herself.

Iamque erat orta dies: passis sedet illa capillis,
Ut solet ad nati mater itura rogum;

Grandaevumque patrem fido cum coniuge castris
Evocat: et posita venit uterque mora.
Utque vident habitum, quae luctus causa, requirunt,
Cui paret exequias, quove sit icta malo.
Illa diu reticet, pudibundaque celat amictu
Ora; fluunt lacrimae more perennis aquae.
Hinc pater, hinc coniunx lacrimas solantur, et orant
Indicet; et caeco flentque paventque metu.
Ter conata loqui, ter destitit, ausaque quarto
Non oculos ideo sustulit illa suos.
Hoc quoque Tarquinio debebimus? eloquar, inquit,
Eloquar infelix dedecus ipsa meum?
Quaeque potest, narrat. Restabant ultima; flevit,
Et matronales erubuere genae.
Dant veniam facto genitor coniunxque coactae.
Quam dixit, veniam vos datis, ipsa nego.
Nec mora; celato figit sua pectora ferro,
Et cadit in patrios sanguinolenta pedes.
Tunc quoque iam moriens, ne non procumbat honeste,
Respicit; haec etiam cura cadentis erat.

They swear vengeance against the Tarquins, who are expelled from Rome, and the first Consuls are elected.

Ecce super corpus communia damna gementes,
Obliti decoris, virque paterque iacent.
Brutus adest, tandemque animo sua nomina fallit,
Fixaque semianimi corpore tela rapit;
Stillantemque tenens generoso sanguine cultrum,
Edidit impavidos ore minante sonos:
Per tibi ego hunc iuro fortem castumque cruorem,

Perque tuos Manes, qui mihi numen erunt,
Tarquinium profuga poenas cum stirpe daturum.
Iam satis est virtus dissimulata diu.
Illa iacens ad verba oculos sine lumine movit,
Visaque concussa dicta probare coma.
Fertur in exequias animi matrona virilis,
Et secum lacrimas invidiamque trahit.
Vulnus inane patet. Brutus clamore Quirites
Concitat, et regis facta nefanda refert.
Tarquinius cum prole fugit; capit annua Consul
Iura: dies regnis illa suprema fuit.

The first swallow.

Fallimur? an veris praenuntia venit hirundo,
Et metuit, ne qua versa recurrat hiems?
Saepe tamen, Procne, nimium properasse quereris,
Virque tuo Tereus frigore laetus erit.

February 27th, a.d. III. Kal. Mart.—Equiria. Horse-races in the Campus Martius.

Iamque duae restant noctes de mense secundo,
Marsque citos iunctis curribus urget equos.
Ex vero positum permansit Equiria nomen,
Quae deus in campo prospicit ipse suo.
Iure venis, Gradive; locum tua tempora poscunt,
Signatusque tuo nomine mensis adest.
Venimus in portum libro cum mense peracto.
Naviget hinc alia iam mihi linter aqua.

Book III.—*MARCH.*

The Month of Mars.

Bellice, depositis clipeo paulisper et hasta,
Mars, ades, et nitidas casside solve comas.
Forsitan ipse roges, quid sit cum Marte poëtae.
A te, qui canitur, nomina mensis habet.
Ipse vides peragi manibus fera bella Minervae.
Num minus ingenuis artibus illa vacat?
Palladis exemplo ponendae tempora sume
Cuspidis; invenies et quod inermis agas.

Mars the father of Romulus: the Vestal Ilia, or Rhea Silvia, his mother.

Tunc quoque inermis eras, cum te Romana sacerdos
Cepit, ut huic urbi semina digna dares.
Silvia Vestalis (quid enim vetat inde moveri?)
Sacra lavaturas mane petebat aquas.
Ventum erat ad molli declivem tramite ripam:
Ponitur e summa fictilis urna coma.
Fessa resedit humi, ventosque accepit aperto
Pectore, turbatas restituitque comas.
Dum sedet, umbrosae salices volucresque canorae
Fecerunt somnos, et leve murmur aquae.
Blanda quies furtim victis obrepsit ocellis,
Et cadit a mento languida facta manus.

Silvia recounts her prophetic dream.

Languida consurgit, nec scit, cur languida surgat,
Et peragit tales arbore nixa sonos:
Utile sit faustumque precor, quod imagine somni
Vidimus. An somno clarius illud erat?
Ignibus Iliacis aderam, cum lapsa capillis
Decidit ante sacros lanea vitta focos.
Inde duae pariter, visu mirabile, palmae
Surgunt. Ex illis altera maior erat,
Et gravibus ramis totum protexerat orbem,
Contigeratque sua sidera summa coma:
Ecce meus ferrum patruus molitur in illas;
Terreor admonitu, corque timore micat.
Martia picus avis gemino pro stipite pugnant
Et lupa. Tuta per hos utraque palma fuit.
Dixerat: et plenam non firmis viribus urnam
Sustulit. Implerat, dum sua visa refert.

She becomes the mother of twins. Amulius plots their death.

Silvia fit mater. Vestae simulacra feruntur
Virgineas oculis opposuisse manus.
Ara deae certe tremuit, pariente ministra,
Et subiit cineres territa flamma suos.
Haec ubi cognovit contemptor Amulius aequi,
Nam raptas fratri victor habebat opes,
Amne iubet mergi geminos. Scelus unda refugit:
In sicca pueri destituuntur humo.

The she-wolf and the woodpecker: Faustulus and Acca.

Lacte quis infantes nescit crevisse ferino,
Et picum expositis saepe tulisse cibos?
Non ego te, tantae nutrix Larentia gentis,
Nec taceam vestras, Faustule pauper, opes.
Vester honos veniet, cum Larentalia dicam:
Acceptus Geniis illa December habet.

The twins assert their royal birth, slay Amulius and restore Numitor to his kingdom.

Martia ter senos proles adoleverat annos,
Et suberat flavae iam nova barba comae:
Omnibus agricolis armentorumque magistris
Iliadae fratres iura petita dabant.
Saepe domum veniunt praedonum sanguine laeti,
Et redigunt actos in sua rura boves.
Ut genus audierunt, animos pater editus auget,
Et pudet in paucis nomen habere casis:
Romuleoque cadit traiectus Amulius ense,
Regnaque longaevo restituuntur avo.
Moenia conduntur, quae, quamvis parva fuerunt,
Non tamen expediit transiluisse Remo.

Romulus makes the month of Mars the first month of the Roman year. All states have a favourite god.

Iam, modo qua fuerant silvae pecorumque recessus,
Urbs erat, aeternae cum pater urbis ait:
Arbiter armorum, de cuius sanguine natus
Credor, et ut credar, pignora multa dabo,

A te principium Romano ducimus anno:
Primus de patrio nomine mensis erit.
Vox rata fit, patrioque vocat de nomine mensem.
Dicitur haec pietas grata fuisse deo.
Et tamen ante omnes Martem coluere priores;
Hoc dederat studiis bellica turba suis.
Pallada Cecropidae, Minoïa Creta Dianam,
Vulcanum tellus Hypsipylea colit,
Iunonem Sparte Pelopeïadesque Mycenae,
Pinigerum Fauni Maenalis ora caput.

Neighbouring cities had a month of Mars, but Romulus alone placed it first in order.

Mars Latio venerandus erat, quia praesidet armis:
Arma ferae genti remque decusque dabant.
Quod si forte vacas, peregrinos inspice fastos:
Mensis in his etiam nomine Martis erit.
Tertius Albanis, quintus fuit ille Faliscis,
Sextus apud populos, Hernica terra, tuos.
Inter Aricinos Albanaque tempora constat
Factaque Telegoni moenia celsa manu.
Quintum Laurentes, bis quintum Aequicolus asper,
A tribus hunc primum turba Curensis habet.
Et tibi cum proavis, miles Peligne, Sabinis
Convenit: hic genti quartus utrique deus.
Romulus, hos omnes ut vinceret ordine saltem,
Sanguinis auctori tempora prima dedit.

Why the ancients had only ten lunar months in the year: the rough soldiers knew nothing of astronomy, ten was a favourite number.

Nec totidem veteres, quot nunc, habuere kalendas;
Ille minor geminis mensibus annus erat.
Nondum tradiderat victas victoribus artes
Graecia, facundum sed male forte genus.
Qui bene pugnabat, Romanam noverat artem;
Mittere qui poterat pila, disertus erat.
Quis tunc aut Hyadas, aut Pleiadas Atlanteas
Senserat, aut geminos esse sub axe polos?
Esse duas Arctos, quarum Cynosura petatur
Sidoniis, Helicen Graia carina notet?
Signaque, quae longo frater percenseat anno,
Ire per haec uno mense sororis equos?
Libera currebant et inobservata per annum
Sidera; constabat sed tamen esse deos.
Non illi caelo labentia signa tenebant,
Sed sua, quae magnum perdere crimen erat.
Illa quidem faeno; sed erat reverentia faeno,
Quantam nunc aquilas cernis habere tuas.
Pertica suspensos portabat longa maniplos:
Unde maniplaris nomina miles habet.
Ergo animi indociles et adhuc ratione carentes
Mensibus egerunt lustra minora decem.
Annus erat, decimum cum luna receperat orbem:
Hic numerus magno tunc in honore fuit,
Seu quod adusque decem numero crescente venitur;
Principium spatiis sumitur inde novis.

Seu quia tot digiti, per quos numerare solemus;
In dubio causa est: res tamen ipsa manet.
Inde Patres centum denos secrevit in orbes
Romulus, Hastatos instituitque decem,
Et totidem Princeps, totidem Pilanus habebat
Corpora, legitimo quique merebat equo.
Quin etiam partes totidem Titiensibus idem,
Quosque vocant Ramnes, Luceribusque dedit.
Assuetos igitur numeros servavit in anno.
Hoc luget spatio femina maesta virum.

Proofs that March was once the first month in the year.

Neu dubites, primae fuerint quin ante kalendae
Martis, ad haec animum signa referre potes:
Laurea, Flaminibus quae toto perstitit anno,
Tollitur, et frondes sunt in honore novae;
Ianua tunc Regis posita viret arbore Phoebi;
Ante tuas fit idem, Curia Prisca, fores;
Vesta quoque ut folio niteat velata recenti,
Cedit ab Iliacis laurea cana focis.
Adde, quod arcana fieri novus ignis in aede
Dicitur, et vires flamma refecta capit.
Nec mihi parva fides, annos hinc isse priores,
Anna quod hoc coepta est mense Perenna coli.
Hinc etiam veteres initi memorantur honores
Ad spatium belli, perfide Poene, tui.
Denique quintus ab hoc fuerat Quintilis, et inde
Incipit, a numero nomina quisquis habet.

Numa perceived the error, but it was Julius Caesar who first really corrected the Calendar.

Primus, oliviferis Romam deductus ab arvis,
Pompilius menses sensit abesse duos,
Sive hoc a Samio doctus, qui posse renasci
Nos putat, Egeria sive monente sua.
Sed tamen errabant etiam nunc tempora, donec
Caesaris in multis haec quoque cura fuit.
Non haec ille deus, tantaeque propaginis auctor,
Credidit officiis esse minora suis;
Promissumque sibi voluit praenoscere caelum,
Nec deus ignotas hospes inire domos.
Ille moras solis, quibus in sua signa rediret,
Traditur exactis disposuisse notis.
Is decies senos tercentum et quinque diebus
Iunxit, et e pleno tempora quarta die.
Hic anni modus est. In lustrum accedere debet,
Quae consummatur partibus, una dies.

March 1st, Kal. Mart.—Matronalia. Mars tells the poet why the festival of the married women is held on his Calends.

Si licet occultos monitus audire deorum
Vatibus, ut certe fama licere putat,
Cum sis officiis, Gradive, virilibus aptus,
Dic mihi, matronae cur tua festa colant.
Sic ego. Sic posita dixit mihi casside Mavors;
Sed tamen in dextra missilis hasta fuit:
Nunc primum studiis pacis, deus utilis armis,
Advocor, et gressus in nova castra fero.

Nec piget incepti; iuvat hac quoque parte morari,
Hoc solam ne se posse Minerva putet.
Disce, Latinorum vates operose dierum,
Quod petis, et memori pectore dicta nota.
Parva fuit, si prima velis elementa referre,
Roma; sed in parva spes tamen huius erat.
Moenia iam stabant, populis angusta futuris,
Credita sed turbae tunc nimis ampla suae.
Quae fuerit nostri, si quaeris, regia nati,
Aspice de canna straminibusque domum.
In stipula placidi carpebat munera somni,
Et tamen ex illo venit in astra toro.
Iamque loco maius nomen Romanus habebat,
Nec coniunx illi, nec socer ullus erat.
Spernebant generos inopes vicinia dives,
Et male credebar sanguinis auctor ego.
In stabulis habitasse, et oves pavisse, nocebat,
Iugeraque inculti pauca tenere soli.
Cum pare quaeque suo coëunt volucresque feraeque,
Atque aliquam, de qua procreet, anguis habet.
Extremis dantur conubia gentibus; at quae
Romano vellet nubere, nulla fuit.

The seizure of the Sabine women, followed by war.

Indolui, patriamque dedi tibi, Romule, mentem.
'Tolle preces,' dixi: 'quod petis, arma dabunt.
Festa para Conso.' Consus tibi cetera dicet
Illo facta die, cum sua sacra canes.
Intumuere Cures, et quos dolor attigit idem:
Tum primum generis intulit arma socer.

Iamque fere raptae matrum quoque nomen habebant,
Tractaque erant longa bella propinqua mora.

The women part the combatants.

Conveniunt nuptae dictam Iunonis in aedem,
Quas inter mea sic est nurus orsa loqui:
O pariter raptae, quoniam hoc commune tenemus,
Non ultra lente possumus esse piae.
Stant acies: sed utra di sint pro parte rogandi,
Eligite; hinc coniunx, hinc pater arma tenet;
Quaerendum est, viduae fieri malimus an orbae.
Consilium vobis forte piumque dabo.
Consilium dederat: parent, crinemque resolvunt,
Maestaque funerea corpora veste tegunt.
Iam steterant acies ferro mortique paratae;
Iam lituus pugnae signa daturus erat;
Cum raptae veniunt inter patresque virosque,
Inque sinu natos, pignora cara, ferunt.
Ut medium campi scissis tetigere capillis,
In terram posito procubuere genu;
Et, quasi sentirent, blando clamore nepotes
Tendebant ad avos bracchia parva suos.
Qui poterat, clamabat avum tunc denique visum;
Et qui vix poterat, posse coactus erat.
Tela viris animique cadunt, gladiisque remotis
Dant soceri generis accipiuntque manus;
Laudatasque tenent natas, scutoque nepotem
Fert avus: hic scuti dulcior usus erat.
Inde mei primas mensis celebrare Kalendas
Oebaliae matres non leve munus habent.

Aut quia, committi strictis mucronibus ausae,
  Finierant lacrimis Martia bella suis:
Vel, quod erat de me feliciter Ilia mater,
  Rite colunt matres sacra diemque meum.

A second reason: it is the season of general fertility.

Quid quod hiems adoperta gelu tunc denique cedit,
  Et pereunt lapsae sole tepente nives;
Arboribus redeunt detonsae frigore frondes,
  Vividaque in tenero palmite gemma tumet;
Quaeque diu latuit, nunc se qua tollat in auras,
  Fertilis occultas invenit herba vias.
Nunc fecundus ager; pecoris nunc hora creandi;
  Nunc avis in ramo tecta laremque parat.
Tempora iure colunt Latiae fecunda parentes,
  Quarum militiam votaque partus habet.

Thirdly, on the first of March the Matrons dedicated a temple to Juno.

Adde quod excubias ubi rex Romanus agebat,
  Qui nunc Esquilias nomina collis habet,
Illic a nuribus Iunoni templa Latinis
  Hac sunt, si memini, publica facta die.

Lastly, Mars had dutifully given up the first day of his month to the matrons for the worship of his mother.

Quid moror, et variis onero tua pectora causis?
  Eminet ante oculos, quod petis, ecce tuos.
Mater amat nuptas; matrum me turba frequentat.
  Haec nos praecipue tam pia causa decet.

Ferte deae flores; gaudet florentibus herbis
  Haec dea: de tenero cingite flore caput.

The Ancilia.—The nymph Egeria and her abode.

Quis mihi nunc dicet, quare caelestia Martis
  Arma ferant Salii, Mamuriumque canant?
Nympha, mone, nemori stagnoque operata Dianae:
  Nympha, Numae coniunx, ad tua facta veni.
Vallis Aricinae silva praecinctus opaca
  Est lacus, antiqua relligione sacer.
Hic latet Hippolytus furiis direptus equorum;
  Unde nemus nullis illud aditur equis.
Licia dependent longas velantia saepes,
  Et posita est meritae multa tabella deae.
Saepe potens voti, frontem redimita coronis,
  Femina lucentes portat ab urbe faces.
Regna tenent fortesque manu pedibusque fugaces;
  Et perit exemplo postmodo quisque suo.
Defluit incerto lapidosus murmure rivus:
  Saepe, sed exiguis haustibus, inde bibi.

Her guidance of Numa.

Egeria est, quae praebet aquas, dea grata Camenis.
  Illa Numae coniunx consiliumque fuit.
Principio nimium promptos ad bella Quirites
  Molliri placuit iure deumque metu.
Inde datae leges, ne firmior omnia posset,
  Coeptaque sunt pure tradita sacra coli.
Exuitur feritas, armisque potentius aequum est,
  Et cum cive pudet conseruisse manus.

Atque aliquis, modo trux, visa iam vertitur ara,
Vinaque dat tepidis salsaque farra focis.

Portentous thunderstorms. Egeria advises Numa to seek counsel of Picus and Faunus. He captures them and compels them to help him.

Ecce deum genitor rutilas per nubila flammas
Spargit, et effusis aethera siccat aquis.
Non alias missi cecidere frequentius ignes.
Rex pavet, et vulgi pectora terror habet.
Cui dea, Ne nimium terrere; piabile fulmen
Est, ait, et saevi flectitur ira Iovis.
Sed poterunt ritum Picus Faunusque piandi
Tradere, Romani numen uterque soli.
Nec sine vi tradent; adhibe tu vincula captis.
Atque ita, qua possint, erudit, arte capi.
Lucus Aventino suberat niger ilicis umbra,
Quo posses viso dicere, numen inest.
In medio gramen, muscoque adoperta virenti
Manabat saxo vena perennis aquae.
Inde fere soli Faunus Picusque bibebant.
Huc venit, et fonti rex Numa mactat ovem,
Plenaque odorati disponit pocula Bacchi,
Cumque suis antro conditus ipse latet.
Ad solitos veniunt silvestria numina fontes,
Et relevant multo pectora sicca mero.
Vina quies sequitur; gelido Numa prodit ab antro,
Vinclaque sopitas addit in arta manus.
Somnus ut abscessit, pugnando vincula temptant
Rumpere; pugnantes fortius illa tenent.

Tunc Numa: Di nemorum, factis ignoscite nostris,
  Si scelus ingenio scitis abesse meo;
Quoque modo possit fulmen, monstrate, piari.
  Sic Numa. Sic quatiens cornua Faunus ait:
Magna petis, nec quae monitu tibi discere nostro
  Fas sit. Habent fines numina nostra suos.
Di sumus agrestes, et qui dominemur in altis
  Montibus. Arbitrium est in sua tecta Iovi.
Hunc tu non poteris per te deducere caelo;
  At poteris nostra forsitan usus ope.
Dixerat haec Faunus: par est sententia Pici.
  Deme tamen nobis vincula, Picus ait.
Iuppiter huc veniet valida deductus ab arte.
  Nubila promissi Styx mihi testis erit.
Emissi quid agant laqueis, quae carmina dicant,
  Quaque trahant superis sedibus arte Iovem,
Scire nefas homini. Nobis concessa canentur,
  Quaeque pio dici vatis ab ore licet.

They draw down Jupiter from heaven. Colloquy of Jupiter and Numa.

Eliciunt caelo te, Iuppiter; unde minores
  Nunc quoque te celebrant, Eliciumque vocant.
Constat Aventinae tremuisse cacumina silvae,
  Terraque subsedit pondere pressa Iovis.
Corda micant regis, totoque e corpore sanguis
  Fugit, et hirsutae deriguere comae.
Ut rediit animus, Da certa piamina, dixit,
  Fulminis, altorum rexque paterque deum;
Si tua contigimus manibus donaria puris,

Hoc quoque, quod petitur, si pia lingua rogat.
Annuit oranti: sed verum ambage remota
Abdidit, et dubio terruit ore virum.
Caede caput, dixit. Cui rex, Parebimus, inquit:
Caedenda est hortis eruta cepa meis.
Addidit hic, Hominis. Sumes, ait ille, capillos.
Postulat hic animam. Cui Numa, Piscis, ait.
Risit, et, His, inquit, facito mea tela procures,
O vir colloquio non abigende deum.
Sed tibi, protulerit cum totum crastinus orbem
Cynthius, imperii pignora certa dabo.
Dixit, et ingenti tonitru super aethera motum
Fertur, adorantem destituitque Numam.
Ille redit laetus, memoratque Quiritibus acta.
Tarda venit dictis difficilisque fides.

The "ancile" falls from heaven, as a pledge from Jupiter.

At certe credemur, ait, si verba sequetur
Exitus. En, audi crastina, quisquis ades.
Protulerit terris cum totum Cynthius orbem,
Iuppiter imperii pignora certa dabit.
Discedunt dubii, promissaque tarda videntur,
Dependetque fides a veniente die.
Mollis erat tellus rorata mane pruina;
Ante sui populus limina regis adest.
Prodit et in solio medius consedit acerno:
Innumeri circa stantque silentque viri.
Ortus erat summo tantummodo margine Phoebus;
Sollicitae mentes speque metuque pavent.
Constitit, atque caput niveo velatus amictu

Iam bene dis notas sustulit ille manus.
Atque ita, Tempus adest promissi muneris, inquit:
Pollicitam dictis, Iuppiter, adde fidem.
Dum loquitur, totum iam sol emoverat orbem,
Et gravis aetherio venit ab axe fragor.
Ter tonuit sine nube deus, tria fulgura misit.
Credite dicenti; mira, sed acta, loquor.
A media caelum regione dehiscere coepit;
Summisere oculos cum duce turba suo.
Ecce levi scutum versatum leniter aura
Decidit. A populo clamor ad astra venit.
Tollit humo munus caesa prius ille iuvenca,
Quae dederat nulli colla premenda iugo;
Atque *ancile* vocat, quod ab omni parte recisum est,
Quemque notes oculis, angulus omnis abest.

Copies of the "ancile" are made by Mamurius, and the Salii guard them.

Tum, memor imperii sortem consistere in illo,
Consilium multae calliditatis init.
Plura iubet fieri simili caelata figura,
Error ut ante oculos insidiantis eat.
Mamurius, morum fabraene exactior artis
Difficile est, illud, dicere, clausit opus.
Cui Numa munificus, Facti pete praemia, dixit:
Si mea nota fides, irrita nulla petes.
Iam dederat Saliis a saltu nomina dicta
Armaque, et ad certos verba canenda modos.
Tum sic Mamurius, Merces mihi gloria detur,
Nominaque extremo carmine nostra sonent.

Inde sacerdotes operi promissa vetusto
Praemia persolvunt, Mamuriumque vocant.
Nubere si qua voles, quamvis properabitis ambo,
Differ; habent parvae commoda magna morae.
Arma movent pugnam, pugna est aliena maritis.
Condita cum fuerint, aptius omen erit.
His etiam coniunx apicati cincta Dialis
Lucibus impexas debet habere comas.

March 3rd, a.d. V. Non. Mart.—Setting of the Southern Fish.

Tertia nox demersa suos ubi moverit ignes,
Conditus e geminis Piscibus alter erit.
Nam duo sunt: Austris hic est, Aquilonibus ille
Proximus; a vento nomen uterque tenet.

March 5th, a.d. III. Non. Mart.—Setting of Boötes. Vindemitor still visible.

Cum croceis rorare genis Tithonia coniunx
Coeperit, et quintae tempora lucis aget,
Sive est Arctophylax, sive est piger ille Boötes,
Mergetur, visus effugietque tuos.
At non effugiet Vindemitor. Hoc quoque causam
Unde trahat sidus, parva docere mora est.
Ampelon intonsum satyro nymphaque creatum
Fertur in Ismariis Bacchus amasse iugis.
Tradidit huic vitem pendentem frondibus ulmi,
Quae nunc de pueri nomine nomen habet.
Dum legit in ramo pictas temerarius uvas,
Decidit: amissum Liber in astra tulit.

March 6th, Prid. Non. Mart.—Augustus made Pontifex Maximus.

Sextus ubi Oceano clivosum scandit Olympum
  Phoebus, et alatis aethera carpit equis,
Quisquis ades, castaeque colis penetralia Vestae,
  Gratare Iliacis turaque pone focis.
Caesaris innumeris, quos maluit ille mereri,
  Accessit titulis pontificalis honor.
Ignibus aeternis aeterni numina praesunt
  Caesaris. Imperii pignora iuncta vides.
Di veteris Troiae, dignissima praeda ferenti,
  Qua gravis Aeneas tutus ab hoste fuit,
Ortus ab Aenea tangit cognata sacerdos
  Numina; cognatum, Vesta, tuere caput.
Quos sancta fovet ille manu, bene vivitis ignes.
  Vivite inexstincti flammaque duxque precor.

March 7th, Non. Mart.—Temple of Vedjovis consecrated. Description of his statue.

Una nota est Marti Nonis, sacrata quod illis
  Templa putant lucos Vediovis ante duos.
Romulus ut saxo lucum circumdedit alto,
  Quilibet huc, inquit, confuge; tutus eris.
O quam de tenui Romanus origine crevit!
  Turba vetus quam non invidiosa fuit!
Ne tamen ignaro novitas tibi nominis obstet,
  Disce, quis iste deus, curve vocetur ita.
Iuppiter est iuvenis; iuvenales aspice vultus.
  Aspice deinde, manu fulmina nulla tenet.
Fulmina post ausos caelum affectare Gigantas

Sumpta Iovi: primo tempore inermis erat.
Ignibus Ossa novis, et Pelion altius Ossa
Arsit, et in solida fixus Olympus humo.
Stat quoque capra simul; Nymphae pavisse feruntur
Cretides: infanti lac dedit illa Iovi.
Nunc vocor ad nomen. *Vegrandia* farra coloni,
Quae male creverunt, *vescaque* parva vocant.
Vis ea si verbi est, cur non ego *Vediovis* aedem
Aedem non magni suspicer esse Iovis?

Pegasus rises.

Iamque, ubi caeruleum variabunt sidera caelum,
Suspice; Gorgonei colla videbis equi.
Creditur hic caesae gravida cervice Medusae
Sanguine respersis prosiluisse iubis.
Huic supra nubes et subter sidera lapso
Caelum pro terra, pro pede penna fuit.
Iamque indignanti nova frena receperat ore,
Cum levis Aonias ungula fodit aquas.
Nunc fruitur caelo, quod pennis ante petebat,
Et nitidus stellis quinque decemque micat.

March 8th, a.d. VIII. Id. Mart.—The constellation of Ariadne's Crown. The story of Ariadne and Bacchus: a lover's quarrel.

Protinus adspicies venienti nocte Coronam
Gnosida: Theseo crimine facta dea est.
Iam bene periuro mutarat coniuge Bacchum,
Quae dedit ingrato fila legenda viro.
Sorte tori gaudens, Quid flebam rustica? dixit,
Utiliter nobis perfidus ille fuit.

Interea Liber depexis crinibus Indos
Vincit, et Eoo dives ab orbe redit.
Inter captivas facie praestante puellas
Grata nimis Baccho filia regis erat.
Flebat amans coniunx spatiataque litore curvo
Edidit incultis talia verba comis:
En iterum, fluctus, similes audite querellas!
En iterum lacrimas accipe, arena, meas!
Dicebam, memini, periure et perfide Theseu!
Ille abiit: eadem crimina Bacchus habet.
Nunc quoque, nulla viro, clamabo, femina credat:
Nomine mutato causa relata mea est.
O utinam mea sors, qua primum coeperat, isset,
Iamque ego praesenti tempore nulla forem!
Quid me desertis perituram, Liber, arenis
Servabas? potui dedoluisse semel.
Bacche levis, leviorque tuis, quae tempora cingunt,
Frondibus, in lacrimas cognite Bacche meas,
Heu! ubi pacta fides? ubi, quae iurare solebas?
Me miseram, quotiens haec ego verba loquor!
Thesea culpabas, fallacemque ipse vocabas:
Iudicio peccas turpius ipse tuo.
Ne sciat hoc quisquam, tacitisque doloribus urar,
Ne totiens falli digna fuisse puter.
Praecipue cupiam celari Thesea, ne te
Consortem culpae gaudeat esse suae.
Bacche, fidem praesta, nec praefer amoribus ullam
Coniugis; assuevi semper amare virum.
Ne noceat, quod amo: neque enim tibi, Bacche, nocebat

Quod flammas nobis fassus es ipse tuas.
Nec, quod nos uris, mirum facis; ortus in igne
Diceris, et patria raptus ab igne manu.
Illa ego sum, cui tu solitus promittere caelum.
Hei mihi, pro caelo qualia dona fero!
Dixerat: audibat iamdudum verba querentis
Liber, ut a tergo forte secutus erat.
Occupat amplexu, lacrimasque per oscula siccat:
Et, Pariter caeli summa petamus, ait.
Tu mihi iuncta toro mihi iuncta vocabula sumes;
Nam tibi mutatae Libera nomen erit;
Sintque tuae tecum faciam monumenta coronae,
Vulcanus Veneri quam dedit, illa tibi.
Dicta facit, gemmasque novos transformat in ignes.
Aurea per stellas nunc micat illa novem.

March 14*th, Prid. Id. Mart.—Horse-races.*

Sex ubi sustulerit, totidem demiserit orbes,
Purpureum rapido qui vehit axe diem,
Altera gramineo spectabis Equiria campo,
Quem Tiberis curvis in latus urget aquis.
Qui tamen eiecta si forte tenebitur unda,
Caelius accipiet pulverulentus equos.

March 15*th, Id. Mart.—Festival of Anna Perenna, a sort of country fair.*

Idibus est Annae festum geniale Perennae,
Haud procul a ripis, advena Tibri, tuis.
Plebs venit, ac virides passim disiecta per herbas
Potat, et accumbit cum pare quisque sua.

Sub Iove pars durat; pauci tentoria ponunt;
Sunt quibus e ramis frondea facta casa est;
Pars, ubi pro rigidis calamos statuere columnis,
Desuper extentas imposuere togas.
Sole tamen vinoque calent, annosque precantur,
Quot sumant cyathos, ad numerumque bibunt.
Invenies illic, qui Nestoris ebibat annos,
Quae sit per calices facta Sibylla suos.
Illic et cantant, quicquid didicere theatris,
Et iactant faciles ad sua verba manus,
Et ducunt posito duras cratere choreas,
Cultaque diffusis saltat amica comis.
Cum redeunt, titubant, et sunt spectacula vulgi,
Et fortunatos obvia turba vocat.
Occurri nuper: visa est mihi digna relatu
Pompa: senem potum pota trahebat anus.

Who is Anna Perenna? Is she Anna the sister of Dido? The death of Dido and capture of her kingdom.

Quae tamen haec Dea sit, quoniam rumoribus errant,
Fabula proposito nulla tacenda meo.
Arserat Aeneae Dido miserabilis igne,
Arserat exstructis in sua fata rogis;
Compositusque cinis, tumulique in marmore carmen
Hoc breve, quod moriens ipsa reliquit, erat:
Praebuit Aeneas et causam mortis et ensem:
Ipsa sua Dido concidit usa manu.
Protinus invadunt Numidae sine vindice regnum,
Et potitur capta Maurus Iarba domo:
Seque memor spretum, Thalamis tamen, inquit, Elissae

En ego, quem totiens reppulit illa, fruor!
Diffugiunt Tyrii, quo quemque agit error, ut olim
Amisso dubiae rege vagantur apes.
Tertia nudandas acceperat area messes,
Inque cavos ierant tertia musta lacus;

Anna, driven from home, flees first to Melite.

Pellitur Anna domo, lacrimansque sororia linquit
Moenia; germanae iusta dat ante suae.
Mixta bibunt molles lacrimis unguenta favillae,
Vertice libatas accipiuntque comas;
Terque, Vale, dixit; cineres ter ad ora relatos
Pressit, et est illis visa subesse soror.
Nacta ratem comitesque fugae pede labitur aequo,
Moenia respiciens, dulce sororis opus.
Fertilis est Melite sterili vicina Cosyrae
Insula, quam Libyci verberat unda freti.
Hanc petit hospitio regis confisa vetusto;
Hospes opum dives rex ibi Battus erat.

Driven thence by fear of her brother she makes for Italy and is wrecked on the shore of Laurentum.

Qui postquam didicit casus utriusque sororis,
Haec, inquit, tellus quantulacumque tua est.
Et tamen hospitii servasset ad ultima munus,
Sed timuit magnas Pygmalionis opes.
Signa recensuerat bis sol sua; tertius ibat
Annus, et exilio terra petenda novo est.
Frater adest belloque petit; rex arma perosus,
Nos sumus imbelles, tu fuge sospes, ait.

Iussa fugit, ventoque ratem committit et undis.
  Asperior quovis aequore frater erat.
Est prope piscosos lapidosi Crathidis amnes
  Parvus ager: Cameren incola turba vocat.
Illuc cursus erat; nec longius abfuit inde,
  Quam quantum novies mittere funda potest.
Vela cadunt primo, et dubia librantur ab aura.
  Findite remigio, navita dixit, aquas.
Dumque parant torto subducere carbasa lino,
  Percutitur rapido puppis adunca Noto,
Inque patens aequor, frustra pugnante magistro,
  Fertur, et ex oculis visa refugit humus.
Assiliunt fluctus, imoque a gurgite pontus
  Vertitur, et canas alveus haurit aquas.
Vincitur ars vento, nec iam moderator habenis
  Utitur, at votis hic quoque poscit opem.
Iactatur tumidas exul Phoenissa per undas,
  Umidaque opposita lumina veste tegit.
Tum primum Dido felix est dicta sorori,
  Et quaecumque aliquam corpore pressit humum.
Figitur ad Laurens ingenti flamine litus
  Puppis, et expositis omnibus hausta perit.

She encounters Æneas.

Iam pius Aeneas regno nataque Latini
  Auctus erat, populos miscueratque duos.
Litore dotali solo comitatus Achate
  Secretum nudo dum pede carpit iter,
Aspicit errantem, nec credere sustinet Annam
  Esse. Quid in Latios illa veniret agros?

Dum secum Aeneas, Anna est! exclamat Achates.
  Ad nomen vultus sustulit illa suos.
Quo fugiat? quid agat? quos terrae quaerat hiatus?
  Ante oculos miserae fata sororis erant.
Sensit et alloquitur trepidam Cythereïus heros:
  Flet tamen admonitu motus, Elissa, tui.
Anna, per hanc iuro, quam quondam audire solebas
  Tellurem fato prosperiore dari;
Perque deos comites, hac nuper sede locatos,
  Saepe meas illos increpuisse moras.
Nec timui de morte tamen: metus abfuit iste.
  Hei mihi! credibili fortior illa fuit.
Ne refer. Aspexi non illo pectore digna
  Vulnera, Tartareas ausus adire domos.
At tu, seu ratio te nostris appulit oris,
  Sive deus, regni commoda carpe mei.
Multa tibi memores, nil non debemus Elissae.
  Nomine grata tuo, grata sororis, eris.
Talia dicenti, (neque enim spes altera restat,)
  Credidit, errores exposuitque suos.

Lavinia is jealous, and Anna drowns herself.

Utque domum intravit Tyrios induta paratus,
  Incipit Aeneas: (cetera turba silet:)
Hanc tibi cur tradam, pia causa, Lavinia coniunx,
  Est mihi: consumpsi naufragus huius opes.
Orta Tyro est; regnum Libyca possedit in ora:
  Quam precor ut carae more sororis ames.
Omnia promittit falsumque Lavinia vulnus
  Mente premit tacita, dissimulatque metus.

Donaque cum videat praeter sua lumina ferri
  Multa palam, mitti clam quoque multa putat.
Non habet exactum, quid agat. Furialiter odit,
  Et parat insidias, et cupit ulta mori.
Nox erat: ante torum visa est adstare sororis
  Squalenti Dido sanguinolenta coma,
Et, Fuge, ne dubita, maestum fuge, dicere, tectum.
  Sub verbum querulas impulit aura fores.
Exilit, et velox humili super arva fenestra
  Se iacit; audacem fecerat ipse timor.
Quaque metu rapitur, tunica velata recincta
  Currit, ut auditis territa dama lupis.
Corniger hanc cupidis rapuisse Numicius undis
  Creditur, et stagnis occuluisse suis.
Sidonis interea magno clamore per agros
  Quaeritur. Apparent signa notaeque pedum.
Ventum erat ad ripas: inerant vestigia ripis.
  Sustinuit tacitas conscius amnis aquas.
Ipsa loqui visa est: Placidi sum nympha Numici:
  Amne perenne latens Anna Perenna vocor.
Protinus erratis laeti vescuntur in agris,
  Et celebrant largo seque diemque mero.

Others think that Anna Perenna is the Moon, or Themis, or Io, or a daughter of Atlas.

Sunt quibus haec Luna est, quia mensibus impleat annum;
  Pars Themin, Inachiam pars putat esse bovem.
Invenies, qui te Nymphen Atlantida dicant,
  Teque Iovi primos, Anna, dedisse cibos.

By some she is identified with Anna (anus) of Bovillae, who fed the people in their need.

Haec quoque, quam referam, nostras pervenit ad aures
 Fama, nec a vera dissidet illa fide.
Plebs vetus, et nullis etiam nunc tuta tribunis,
 Fugit, et in Sacri vertice Montis erat.
Iam quoque, quem secum tulerant, defecerat illos
 Victus et humanis usibus apta Ceres.
Orta suburbanis quaedam fuit Anna Bovillis,
 Pauper sed mundae sedulitatis anus.
Illa, levi mitra canos redimita capillos,
 Fingebat tremula rustica liba manu.
Atque ita per populum fumantia mane solebat
 Dividere. Haec populo copia grata fuit.
Pace domi facta signum posuere Perennae,
 Quod sibi defectis illa tulisset opem.

On the Ides of March Julius Caesar was assassinated: But, says Vesta, I saved my priest, and it was only a phantom of Caesar which fell.

Praeteriturus eram gladios in principe fixos,
 Cum sic a castis Vesta locuta focis:
Ne dubita meminisse: meus fuit ille sacerdos
 Sacrilegae telis me petiere manus.
Ipsa virum rapui, simulacraque nuda reliqui;
 Quae cecidit ferro, Caesaris umbra fuit.
Ille quidem caelo positus Iovis atria vidit,
 Et tenet in magno templa dicata foro.
At quicumque nefas ausi, prohibente deorum
 Numine, polluerant pontificale caput,

Morte iacent merita. Testes estote Philippi,
  Et quorum sparsis ossibus albet humus.
Hoc opus, haec pietas, haec prima elementa fuerunt
  Caesaris, ulcisci iusta per arma patrem.

March 16th, a.d. XVII. Kal. Apr.—Setting of Scorpio.

Postera cum teneras Aurora refecerit herbas,
  Scorpios a prima parte videndus erit.

March 17th, a.d. XVI. Kal. Apr.—The Liberalia, feast of Bacchus. The poet passes over all else connected with Bacchus to discuss two questions: (1) *Why do old women sell sweet cakes as offerings on this day?* [*The 2nd question is introduced at l.* 729.]

Tertia post Idus lux est celeberrima Baccho.
  Bacche, fave vati, dum tua festa cano.
Nec referam Semelen: ad quam nisi fulmina secum
  Iuppiter afferret, spretus inermis erat,
Nec, puer ut posses maturo tempore nasci,
  Expletum patrio corpore matris opus.
Sithonas et Scythicos longum est narrare triumphos,
  Et domitas gentes, turifer Inde, tuas.
Tu quoque Thebanae mala praeda tacebere matris,
  Inque tuum furiis acte, Lycurge, genu.
Ecce libet subitos pisces Tyrrhenaque monstra
  Dicere; sed non est carminis huius opus.
Carminis huius opus causas expromere, quare
  Vilis anus populos ad sua liba vocet.
Ante tuos ortus arae sine honore fuerunt,
  Liber, et in gelidis herba reperta focis.

Te memorant, Gange totoque Oriente subacto,
Primitias magno seposuisse Iovi.
Cinnama tu primus captivaque tura dedisti,
Deque triumphato viscera tosta bove.
Nomine ab auctoris ducunt Libamina nomen,
Libaque, quod sacris pars datur inde focis.

Bacchus was the discoverer of honey.

Liba deo fiunt, succis quia dulcibus ille
Gaudet, et a Baccho mella reperta ferunt.
Ibat arenoso satyris comitatus ab Hebro:
(Non habet ingratos fabula nostra iocos:)
Iamque erat ad Rhodopen Pangaeaque florida ventum:
Aeriferae comitum concrepuere manus.
Ecce novae coëunt volucres tinnitibus actae,
Quosque movent sonitus aera, sequuntur apes.
Colligit errantes, et in arbore claudit inani
Liber; et inventi praemia mellis habet.

His follower Silenus discovered that hornets are not honey-bees.

Ut satyri levisque senex tetigere saporem,
Quaerebant flavos per nemus omne favos.
Audit in exesa stridorem examinis ulmo,
Aspicit et ceras dissimulatque senex;
Utque piger pandi tergo residebat aselli,
Applicat hunc ulmo corticibusque cavis.
Constitit ipse super ramoso stipite nixus,
Atque avide trunco condita mella petit.

Milia crabronum coëunt, et vertice nudo
  Spicula defigunt, oraque summa notant.
Ille cadit praeceps, et calce feritur aselli,
  Inclamatque suos, auxiliumque rogat.
Concurrunt satyri, turgentiaque ora parentis
  Rident. Percusso claudicat ille genu.
Ridet et ipse deus, limumque inducere monstrat.
  Hic paret monitis et linit ora luto.

The Silenus-episode being ended, the poet continues the explanation he was giving in l. 702.

Melle pater fruitur, liboque infusa calenti
  Iure repertori candida mella damus.
Femina cur praesit, non est rationis opertae:
  Femineos thyrso concitat ille choros.
Cur anus hoc faciat, quaeris? Vinosior aetas
  Haec est, et gravidae munera vitis amat.
Cur hedera cincta est? Hedera est gratissima Baccho.
  Hoc quoque cur ita sit, dicere nulla mora est.
Nysiadas nymphas, puerum quaerente noverca,
  Hanc frondem cunis opposuisse ferunt.

(2) *Why do youths assume the "toga libera," or "toga virilis" on this day?*

Restat, ut inveniam, quare toga libera detur
  Lucifero pueris, candide Bacche, tuo:
Sive quod ipse puer semper iuvenisque videris,
  Et media est aetas inter utrumque tibi;
Seu, quia tu pater es, patres sua pignora natos
  Commendant curae numinibusque tuis;

Sive, quod es Liber, vestis quoque libera per te
Sumitur, et vitae liberioris iter.
An quia, cum colerent prisci studiosius agros,
Et patrio faceret rure senator opus,
Et caperet fasces a curvo consul aratro,
Nec crimen duras esset habere manus,
Rusticus ad ludos populus veniebat in urbem?
(Sed dis, non studiis, ille dabatur honos:
Luce sua ludos uvae commentor habebat,
Quos cum taedifera nunc habet ille dea:)
Ergo, ut tironem celebrare frequentia posset,
Visa dies dandae non aliena togae?
Mite caput, Pater, huc placataque cornua vertas,
Et des ingenio vela secunda meo!

The Argei visited: the Kite.

Itur ad Argeos (qui sint, sua pagina dicet)
Hac, si commemini, praeteritaque die.
Stella Lycaoniam vergit declivis ad Arcton
Miluus. Haec illa nocte videnda venit.
Quid dederit volucri, si vis cognoscere, caelum,
Saturnus regnis ab Iove pulsus erat.
Concitat iratus validos Titanas in arma,
Quaeque fuit fatis debita, temptat opem.
Matre satus Terra, monstrum mirabile, taurus
Parte sui serpens posteriore fuit.
Hunc triplici muro lucis incluserat atris
Parcarum monitu Styx violenta trium.
Viscera qui tauri flammis adolenda dedisset,
Sors erat, aeternos vincere posse deos.

Immolat hunc Briareus facta ex adamante securi:
  Et iam iam flammis exta daturus erat.
Iuppiter alitibus rapere imperat. Attulit illi
  Miluus, et meritis venit in astra suis.

March 19*th, a.d. XIV. Kal. Apr.—Quinquatrus or Quinquatria, in honour of Minerva.*

Una dies media est, et fiunt sacra Minervae,
  Nominaque a iunctis quinque diebus habent.
Sanguine prima vacat, nec fas concurrere ferro:
  Causa, quod est illa nata Minerva die.
Altera tresque super sparsa celebrantur arena:
  Ensibus exsertis bellica laeta dea est.

Minerva is the patroness of all kinds of handicraft.

Pallada nunc pueri teneraeque orate puellae:
  Qui bene placarit Pallada, doctus erit.
Pallade placata lanam mollire, puellae,
  Discitis et plenas exonerare colos.
Illa etiam stantes radio percurrere telas
  Erudit, et rarum pectine denset opus.
Hanc cole, qui maculas laesis de vestibus aufers:
  Hanc cole, velleribus quisquis aëna paras.
Nec quisquam invita faciet bene vincula plantae
  Pallade, sit Tychio doctior ille licet;
Et licet antiquo manibus collatus Epeo
  Sit prior, irata Pallade mancus erit.
Vos quoque, Phoebea morbos qui pellitis arte,
  Munera de vestris pauca referte deae.

Nec vos, turba fere censu fraudata, magistri,
Spernite; discipulos attrahit illa novos.
Quique moves caelum tabulamque coloribus uris,
Quique facis docta mollia saxa manu.
Mille dea est operum; certe dea carminis illa est.
Si mereor, studiis adsit amica meis.

Temple of Capta Minerva: origin of the appellation.

Caelius ex alto qua mons descendit in aequum,
Hic ubi non plana est sed prope plana via,
Parva licet videas Captae delubra Minervae,
Quae dea natali coepit habere suo.
Nominis in dubio causa est. Capitale vocamus
Ingenium sollers; ingeniosa dea est.
An, quia de capitis fertur sine matre paterni
Vertice cum clipeo prosiluisse suo?
An, quia perdomitis ad nos captiva Faliscis
Venit? et hoc ipsum littera prisca docet.
An, quod habet legem, capitis quae pendere poenas
Ex illo iubeat furta reperta loco?
A quacumque trahis ratione vocabula, Pallas,
Pro ducibus nostris aegida semper habe.

March 23rd, a.d. X. Kal. Apr.—Purification of the sacred trumpets. On March 22nd, the sun enters Aries. Origin of the constellation: Phrixus and Helle, who gives her name to the Hellespont.

Summa dies e quinque tubas lustrare canoras
Admonet, et forti sacrificare deae.
Nunc potes ad solem sublato dicere vultu:
Hic here Phrixeae vellera pressit ovis.

Seminibus tostis sceleratae fraude novercae
Sustulerat nullas, ut solet, herba comas.
Mittitur ad tripodas, certa qui sorte reportet
Quam sterili terrae Delphicus edat opem.
Hic quoque corruptus cum semine nuntiat Helles
Et iuvenis Phrixi funera sorte peti.
Usque recusantem cives, et tempus, et Ino
Compulerunt regem iussa nefanda pati;
Et soror et Phrixus velati tempora vittis
Stant simul ante aras iunctaque fata gemunt.
Aspicit hos, ut forte pependerat aethere mater,
Et ferit attonita pectora nuda manu;
Inque draconigenam nimbis comitantibus urbem
Desilit, et natos eripit inde suos;
Utque fugam capiant, aries nitidissimus auro
Traditur. Ille vehit per freta longa duos.
Dicitur infirma cornu tenuisse sinistra
Femina, cum de se nomina fecit aquae.
Paene simul periit, dum vult succurrere lapsae,
Frater, et extentas porrigit usque manus.
Flebat, ut amissa gemini consorte pericli,
Caeruleo iunctam nescius esse deo.
Litoribus tactis aries fit sidus: at huius
Pervenit in Colchas aurea lana domos.

March 26th, a.d. VII. Kal. Apr.—Vernal Equinox.

Tres ubi Luciferos veniens praemiserit Eos,
Tempora nocturnis aequa diurna feres.

March 30th, a.d. III. Kal. Apr.—Worship of Janus, Concordia, Safety, Peace.

Inde quater pastor saturos ubi clauserit haedos,
  Canuerint herbae rore recente quater,
Ianus adorandus, cumque hoc Concordia mitis,
  Et Romana Salus, araque Pacis erit.

March 31st, Prid. Kal. Apr.—Worship of Luna.

Luna regit menses: huius quoque tempora mensis
  Finit Aventino Luna colenda iugo.

Book IV.—*APRIL.*

The poet salutes Venus, the goddess of the month.

Alma, fave, dixi, geminorum mater Amorum.
  Ad vatem vultus rettulit illa suos.
Quid tibi, ait, mecum? certe maiora canebas.
  Num vetus in molli pectore vulnus habes?
Scis dea, respondi, de vulnere. Risit, et aether
  Protinus ex illa parte serenus erat.
Saucius, an sanus, numquid tua signa reliqui?
  Tu mihi propositum, tu mihi semper opus.
Quae decuit, primis sine crimine lusimus annis:
  Nunc teritur nostris area maior equis.
Tempora cum causis annalibus eruta priscis,
  Lapsaque sub terras ortaque signa cano.
Venimus ad quartum, quo tu celeberrima, mensem:
  Et vatem et mensem scis, Venus, esse tuos.
Mota Cytheriaca leviter mea tempora myrto
  Contigit, et, Coeptum perfice, dixit, opus.
Sensimus, et causae subito patuere dierum.
  Dum licet, et spirant flamina, navis eat.

Augustus ought to take a special interest in the month of Venus. Romulus, also her descendant, gave to her the second month in his year. His descent is traced.

Si qua tamen pars te de fastis tangere debet,
Caesar, in Aprili, quod tuearis, habes.
Hic ad te magna descendit imagine mensis,
Et fit adoptiva nobilitate tuus.
Hoc pater Iliades, cum longum scriberet annum,
Vidit, et auctores rettulit ipse suos.
Utque fero Marti primam dedit ordine sortem,
Quod sibi nascendi proxima causa fuit,
Sic Venerem gradibus multis in gente repertam
Alterius voluit mensis habere locum;
Principiumque sui generis revolutaque quaerens
Saecula, cognatos venit ad usque deos.
Dardanon Electra nesciret Atlantide cretum
Scilicet, Electran concubuisse Iovi?
Huius Erichthonius; Tros est generatus ab illo;
Assaracon creat hic, Assaracusque Capyn.
Proximus Anchises, cum quo commune parentis
Non dedignata est nomen habere Venus.
Hinc satus Aeneas: pietas spectata per ignes
Sacra patremque umeris, altera sacra, tulit.
Venimus ad felix aliquando nomen Iüli,
Unde domus Teucros Iulia tangit avos.
Postumus hinc, qui, quod silvis fuit ortus in altis,
Silvius in Latia gente vocatus erat;
Isque, Latine, tibi pater est; subit Alba Latinum;
Proximus est titulis Epitus, Alba, tuis;

Ille dedit Capyi recidiva vocabula Troiae,
  Et tuus est idem, Calpete, factus avus.
Cumque patris regnum post hunc Tiberinus haberet,
  Dicitur in Tuscae gurgite mersus aquae.
Iam tamen Agrippam natum Remulumque nepotem
  Viderat; in Remulum fulmina missa ferunt.
Venit Aventinus post hos, locus unde vocatur;
  Mons quoque. Post illum tradita regna Procae,
Quem sequitur duri Numitor germanus Amuli;
  Ilia cum Lauso de Numitore sati.
Ense cadit patrui Lausus; placet Ilia Marti,
  Teque parit, gemino iuncte Quirine Remo.
Ille suos semper Venerem Martemque parentes
  Dixit, et emeruit vocis habere fidem.
Neve secuturi possent nescire nepotes,
  Tempora dis generis continuata dedit.

Aprilis has a Greek origin: connexion of Greece with Italy.

Sed Veneris mensem Graio sermone notatum
  Auguror: a spumis est dea dicta maris.
Nec tibi sit mirum Graeco rem nomine dici;
  Itala nam tellus Graecia maior erat.
Venerat Evander plena cum classe suorum,
  Venerat Alcides, Graius uterque genus.
Hospes Aventinis armentum pavit in herbis
  Claviger, et tanto est Albula pota deo.
Dux quoque Neritius; testes Laestrygones exstant,
  Et quod adhuc Circes nomina litus habet.
Et iam Telegoni, iam moenia Tiburis udi
  Stabant, Argolicae quod posuere manus.

Venerat Atridae fatis agitatus Halesus,
A quo se dictam terra Falisca putat.
Adiice Troianae suasorem Antenora pacis,
Et generum Oeniden, Appule Daune, tuum.
Serus ab Iliacis, et post Antenora, flammis
Attulit Aeneas in loca nostra deos.
Huius erat Solymus Phrygia comes unus ab Ida:
A quo Sulmonis moenia nomen habent,
Sulmonis gelidi, patriae, Germanice, nostrae.
Me miserum, Scythico quam procul illa solo est!
Ergo age, tam longas sed supprime, Musa, querellas;
Non tibi sunt maesta sacra canenda lyra.

Others derive Aprilis from "aperio."

Quo non livor adit? Sunt qui tibi mensis honorem
Eripuisse velint invideantque, Venus.
Nam, quia ver aperit tunc omnia, densaque cedit
Frigoris asperitas, fetaque terra patet,
Aprilem memorant ab aperto tempore dictum,
Quem Venus iniecta vindicat alma manu.

The influence and the power of Venus.

Illa quidem totum dignissima temperat orbem;
Illa tenet nullo regna minora deo;
Illa deos omnes, (longum est numerare,) creavit:
Illa satis causas arboribusque dedit;
Illa rudes animos hominum contraxit in unum,
Et docuit iungi cum pare quemque sua.

Cum mare trux aries cornu decertat; at idem
  Frontem dilectae laedere parcit ovis.
Deposita taurus sequitur feritate iuvencam,
  Quem toti saltus, quem nemus omne tremit.
Vis eadem, lato quodcumque sub aequore vivit,
  Servat, et innumeris piscibus implet aquas.
Prima feros habitus homini detraxit: ab illa
  Venerunt cultus mundaque cura sui.
Eloquiumque fuit duram exorare puellam;
  Proque sua causa quisque disertus erat.
Mille per hanc artes motae, studioque placendi,
  Quae latuere prius, multa reperta ferunt.
Hanc quisquam titulo mensis spoliare secundo
  Audeat? a nobis sit procul iste furor.

What Rome, in particular, owes to Venus.

Quid quod ubique potens, templisque frequentibus aucta,
  Urbe tamen nostra ius dea maius habet?
Pro Troia, Romane, tua Venus arma ferebat,
  Cum gemuit teneram cuspide laesa manum.
Caelestesque duas Troiano iudice vicit;
  Ah nolim victas hoc meminisse deas!
Assaracique nurus dicta est, ut scilicet olim
  Magnus Iuleos Caesar haberet avos.
Nec Veneri tempus, quam ver, erat aptius ullum.
  Vere nitent terrae; vere remissus ager.
Nunc herbae rupta tellure cacumina tollunt;
  Nunc tumido gemmas cortice palmes agit.
Et formosa Venus formoso tempore digna est,
  Utque solet, Marti continuata suo.

Vere monet curvas materna per aequora puppes
Ire, nec hibernas iam timuisse minas.

April 1st, Kal. Apr.—Venus Verticordia—Setting of Scorpio.

Supplicibus verbis illam placate; sub illa
Et forma, et mores, et bona fama manet.
Roma pudicitia proavorum tempore lapsa est:
Cumaeam, veteres, consuluistis anum.
Templet iubet Veneri fieri: quibus ordine factis,
Inde Venus verso nomina corde tenet.
Semper ad Aeneadas placido, pulcherrima, vultu
Respice, totque tuas, diva, tuere nurus.
Dum loquor, elatae metuendus acumine caudae
Scorpios in virides praecipitatur aquas.

April 2nd, a.d. IV. Non. Apr.—Setting of the Pleiades.

Nox ubi transierit, caelumque rubescere primo
Coeperit, et tactae rore querentur aves,
Semiustamque facem vigilata nocte viator
Ponet, et ad solitum rusticus ibit opus,
Pleiades incipient umeros relevare paternos,
Quae septem dici, sex tamen esse solent.

April 4th, Prid. Non. Apr.—Games in honour of Cybele, the Megalesia.

Ter sine perpetuo caelum versetur in axe,
Ter iungat Titan, terque resolvat equos;
Protinus inflexo Berecyntia tibia cornu
Flabit, et Idaeae festa Parentis erunt.

Ipsa sedens molli comitum cervice feretur
Urbis per medias exululata vias.
Scena sonat, ludique vocant. Spectate, Quirites,
Et fora Marte suo litigiosa vacent.

Ovid asks why the cymbals and flute are used in the worship of Cybele. The Muse Erato is bidden to answer him.

Quaerere multa libet: sed me sonus aeris acuti
Terret, et horrendo lotos adunca sono.
Da, dea, quem sciter. Doctas, Cybeleïa, neptes
Vidit, et has curae iussit adesse meae.
Pandite mandati memores, Heliconis alumnae,
Gaudeat assiduo cur dea Magna sono.
Sic ego. Sic Erato: (mensis Cythereïus illi
Cessit, quod teneri nomen Amoris habet:)

Saturn devoured the children of himself and Rhea, or Cybele.

Reddita Saturno sors haec erat: Optime regum,
A nato sceptris excutiere tuis.
Ille suam metuens, ut quaeque erat edita, prolem
Devorat, immersam visceribusque tenet.
Saepe Rhea questa est totiens fecunda nec umquam
Mater, et indoluit fertilitate sua.

Jupiter was born and hidden on Mt. Ida, and his infant cries are drowned by the clashing of shields and spears.

Iuppiter ortus erat. Pro magna teste vetustas
Creditur; acceptam parce movere fidem;
Veste latens saxum caelesti gutture sedit.
Sic genitor fatis decipiendus erat.

Ardua iam dudum resonat tinnitibus Ide,
Tutus ut infanti vagiat ore puer.
Pars clipeos sudibus, galeas pars tundit inanes:
Hoc Curetes habent, hoc Corybantes opus.
Res latuit patrem; priscique imitamina facti
Aera deae comites raucaque terga movent.
Cymbala pro galeis, pro scutis tympana pulsant;
Tibia dat Phrygios, ut dedit ante, modos.

Why Cybele's car is yoked with lions, and her head wears a turreted crown.

Desierat: coepi, cur huic genus acre leonum
Praebeat insolitas ad iuga curva iubas.
Desieram: coepit: Feritas mollita per illam
Creditur. Id curru testificata suo est.
At cur turrifera caput est ornata corona?
An primis turres urbibus illa dedit?

Erato, again appealed to, explains how the image of Cybele was brought to Rome.

Hoc quoque, dux operis, moneas precor, unde petita
Venerit: an nostra semper in urbe fuit?
Dindymon, et Cybelen, et amoenam fontibus Iden
Semper, et Iliacas Mater amavit opes.
Cum Troiam Aeneas Italos portaret in agros,
Est dea sacriferas paene secuta rates.
Sed nondum fatis Latio sua numina posci
Senserat, assuetis substiteratque locis.

A Sibylline prophecy had told the Romans to "go fetch the Mother."

Post, ut Roma potens opibus iam saecula quinque
  Vidit, et edomito sustulit orbe caput,
Carminis Euboïci fatalia verba sacerdos
  Inspicit. Inspectum tale fuisse ferunt:
Mater abest; Matrem iubeo, Romane, requiras.
  Cum veniet, casta est accipienda manu.
Obscurae sortis Patres ambagibus errant,
  Quaeve parens absit, quove petenda loco.

The Mother of the Gods.

Consulitur Paean, Divumque arcessite Matrem,
  Inquit; in Idaeo est invenienda iugo.
Mittuntur proceres. Phrygiae tum sceptra tenebat
  Attalus: Ausoniis rem negat ille viris.
Mira canam: longo tremuit cum murmure tellus,
  Et sic est adytis diva locuta suis:
Ipsa peti volui. Ne sit mora, mitte volentem.
  Dignus Roma locus, quo deus omnis eat.
Ille soni terrore pavens, Proficiscere, dixit:
  Nostra eris; in Phrygios Roma refertur avos.
Protinus innumerae caedunt pineta secures
  Illa, quibus fugiens Phryx pius usus erat.
Mille manus coëunt: et picta coloribus ustis
  Caelestum Matrem concava puppis habet.

The voyage from Phrygia to the Tiber's mouth.

Illa sui per aquas fertur tutissima nati,
  Longaque Phrixeae stagna sororis adit,

Rhoeteumque capax, Sigeaque litora transit,
Et Tenedon, veteres Eëtionis opes.
Cyclades excipiunt, Lesbo post terga relicta,
Quaque Carysteis frangitur unda vadis.
Transit et Icarium, lapsas ubi perdidit alas
Icarus, et vastae nomina fecit aquae.
Tum laeva Creten, dextra Pelopeïdas undas
Deserit, et Veneris sacra Cythera petit.
Hinc mare Trinacrium, candens ubi tingere ferrum
Brontes, et Steropes, Acmonidesque solent:
Aequoraque Afra legit, Sardoaque regna sinistris
Prospicit a remis, Ausoniamque tenet.
Ostia contigerat, qua se Tiberinus in altum
Dividit, et campo liberiore natat:
Omnis eques, mixtaque gravis cum plebe senatus
Obvius ad Tusci fluminis ora venit;
Procedunt pariter matres, nataeque, nurusque,
Quaeque colunt sanctos virginitate focos.

The ship runs aground, and all efforts are unavailing to move it.

Sedula fune viri contento bracchia lassant;
Vix subit adversas hospita navis aquas.
Sicca diu fuerat tellus; sitis usserat herbas;
Sedit limoso pressa carina vado.
Quisquis adest operi, plus quam pro parte laborat,
Adiuvat et fortes voce sonante manus.
Illa velut medio stabilis sedet insula ponto,
Attoniti monstro stantque paventque viri.

A young girl at length sets it free, and by so doing frees herself from an unjust charge.

Claudia Quinta genus Clauso referebat ab alto;
Nec facies impar nobilitate fuit.
Casta quidem, sed non et credita. Rumor iniquus
Laeserat, et falsi criminis acta rea est.
Cultus et ornatis varie prodisse capillis
Obfuit, ad rigidos promptaque lingua senes.
Conscia mens recti famae mendacia risit;
Sed nos in vitium credula turba sumus.
Haec ubi castarum processit ab agmine matrum,
Et manibus puram fluminis hausit aquam,
Ter caput irrorat, ter tollit in aethera palmas;
Quicumque aspiciunt, mente carere putant.
Submissoque genu vultus in imagine divae
Figit, et hos edit crine iacente sonos;
Supplicis, alma, tuae, genetrix fecunda deorum,
Accipe sub certa condicione preces.
Casta negor. Si tu damnas, meruisse fatebor;
Morte luam poenas iudice victa dea.
Sed, si crimen abest, tu nostrae pignora vitae
Re dabis, et castas casta sequere manus.
Dixit, et exiguo funem conamine traxit.
Mira, sed et scena testificata loquar.
Mota dea est, sequiturque ducem, laudatque sequendo.
Index laetitiae fertur ad astra sonus.
Fluminis ad flexum veniunt, (Tiberina priores
Atria dixerunt,) unde sinister abit.
Nox aderat: querno religant a stipite funem,

Dantque levi somno corpora functa cibo.
Lux aderat: querno solvunt a stipite funem,
Ante tamen posito tura dedere foco;
Est locus, in Tiberim qua lubricus influit Almo,
Et nomen magno perdit ab amne minor;
Illic purpurea canus cum veste sacerdos
Almonis dominam sacraque lavit aquis.
Exululant comites, furiosaque tibia flatur,
Et feriunt molles taurea terga manus.
Claudia praecedit laeto celeberrima vultu,
Credita vix tandem teste pudica dea.
Ipsa sedens plaustro porta est invecta Capena:
Sparguntur iunctae flore recente boves.
Nasica accepit. Templi non perstitit auctor:
Augustus nunc est; ante Metellus erat.

Erato answers other questions: 1. Why, when the image was exhibited, money was collected from the bystanders.

Substitit hic Erato. Mora fit, si cetera quaeram.
Dic, inquam, parva cur stipe quaerat opes.
Contulit aes populus, de quo delubra Metellus
Fecit, ait; dandae mos stipis inde manet.

2. *Why at this time people never dine two days together in the same place.*

Cur vicibus factis ineant convivia, quaero,
Tunc magis, indictas concelebrentque dapes.
Quod bene mutarit sedem Berecyntia, dixit,
Captant mutatis sedibus omen idem.

3. *Why the Megalesia stands first in the Calendar.*

Institeram, quare primi Megalesia ludi
  Urbe forent nostra, cum dea, (sensit enim,)
Illa deos, inquit, peperit: cessere parenti,
  Principiumque dati Mater honoris habet.

4. *Why the Galli, priests of Cybele, were so called.*

Cur igitur Galli Cybelae sacra turba vocantur,
  Cum tantum a Phrygia Gallica distet humus?
Inter, ait, viridem Cybelen altasque Celaenas,
  Amnis it insana, nomine Gallus, aqua.
Qui bibit inde, furit. Procul hinc discedite, queis est
  Cura bonae mentis. Qui bibit inde, furit.

5. *Why a homely salad is offered to Ceres.*

Non pudet herbosum, dixi, posuisse moretum
  In dominae mensis? an sua causa subest?
Lacte mero veteres usi memorantur et herbis,
  Sponte sua si quas terra ferebat, ait.
Candidus elisae miscetur caseus herbae,
  Cognoscat priscos ut dea prisca cibos.

April 5th, Non. Apr.—Dedication of the temple of Fortuna Publica.

Postera cum caelo motis Pallantias astris
  Fulserit, et niveos Luna levarit equos,
Qui dicet, Quondam sacrata est valle Quirini
  Hac Fortuna die Publica, verus erit.

April 6th, a.d. VIII. Id. Apr.—Anniversary of the battle of Thapsus.

Tertia lux, memini, ludis erat, ac mihi quidam
  Spectanti senior contiguusque loco,
Haec, ait, illa dies, Libycis qua Caesar in oris
  Perfida magnanimi contudit arma Iubae.
Dux mihi Caesar erat, sub quo meruisse tribunus
  Glorior. Officio praefuit ille meo.
Hanc ego militia sedem, tu pace parasti,
  Inter bis quinos usus honore Viros.
Plura locuturi subito seducimur imbre;
  Pendula caelestes Libra movebat aquas.

April 9th, a.d. V. Id. Apr.—Setting of Orion.

Ante tamen, quam summa dies spectacula sistat,
  Ensifer Orion aequore mersus erit.

April 10th, a.d. IV. Id. Apr.—Games in the Circus (Circenses.)

Proxima victricem cum Romam inspexerit Eos,
  Et dederit Phoebo stella fugata locum,
Circus erit pompa celeber, numeroque deorum,
  Primaque ventosis palma petetur equis.

April 12th, Prid. Id. Apr.—Cerealia, festival of Ceres.

Hinc Cereris Ludi. Non est opus indice causa;
  Sponte deae munus promeritumque patet.
Messis erant primis virides mortalibus herbae,
  Quas tellus nullo sollicitante dabat;
Et modo carpebant vivax de cespite gramen,

Nunc epulae tenera fronde cacumen erant.
Postmodo glans nata est. Bene erat iam glande reperta,
Duraque magnificas quercus habebat opes.
Prima Ceres homine ad meliora alimenta vocato
Mutavit glandes utiliore cibo.
Illa iugo tauros collum praebere coëgit;
Tum primum soles eruta vidit humus.
Aes erat in pretio: chalybeïa massa latebat.
Eheu perpetuo debuit illa tegi!
Pace Ceres laeta est; et vos optate, coloni,
Perpetuam pacem, perpetuumque ducem.
Farra deae, micaeque licet salientis honorem
Detis, et in veteres turea grana focos,
Et, si tura aberunt, unctas accendite taedas.
Parva bonae Cereri, sint modo casta, placent.
A bove succincti cultros removete ministri.
Bos aret; ignavam sacrificate suem.
Apta iugo cervix non est ferienda securi;
Vivat, et in dura saepe laboret humo.

The seizure of Proserpine (Persephone), the daughter of Ceres, in the Vale of Henna.

Exigit ipse locus, raptus ut virginis edam:
Plura recognosces; pauca docendus eris.
Terra tribus scopulis vastum procurrit in aequor
Trinacris, a positu nomen adepta loci.
Grata domus Cereri: multas ea possidet urbes,
In quibus est culto fertilis Henna solo.
Frigida caelestum matres Arethusa vocarat;
Venerat ad sacras et dea flava dapes.

She was gathering flowers with her young companions,

Filia, consuetis ut erat comitata puellis,
  Errabat nudo per sua prata pede.
Valle sub umbrosa locus est, aspergine multa
  Umidus ex alto desilientis aquae.
Tot fuerant illic, quot habet natura, colores,
  Pictaque dissimili flore nitebat humus.
Quam simul aspexit, Comites accedite, dixit,
  Et mecum plenos flore referte sinus.
Praeda puellares animos prolectat inanis,
  Et non sentitur sedulitate labor.
Haec implet lento calathos e vimine textos,
  Haec gremium, laxos degravat illa sinus;
Illa legit calthas, huic sunt violaria curae,
  Illa papavereas subsecat ungue comas;
Has, hyacinthe, tenes, illas, amarante, moraris,
  Pars thyma, pars rorem, pars melitoton amant.
Plurima lecta rosa est, sunt et sine nomine flores.
  Ipsa crocos tenues, liliaque alba legit.
Carpendi studio paulatim longius itur,
  Et dominam casu nulla secuta comes.

When "she herself a fairer flower
By Dis was gathered."

Hanc videt, et visam patruus velociter aufert,
  Regnaque caeruleis in sua portat equis.
Illa quidem clamabat, Io carissima mater,
  Auferor! ipsa suos absciderat que sinus.
Panditur interea Diti via; namque diurnum
  Lumen inassueti vix patiuntur equi.

At chorus aequalis, cumulatae flore ministrae,
Persephone, clamant, ad tua dona veni!
Ut clamata silet, montes ululatibus implent,
Et feriunt maesta pectora nuda manu.

Ceres wanders first over Sicily and South Italy, and then over the whole world in search of her daughter.

Attonita est plangore Ceres; modo venerat Hennam;
Nec mora, Me miseram! filia, dixit, ubi es?
Mentis inops rapitur, quales audire solemus
Threïcias fusis Maenadas ire comis.
Ut vitulo mugit sua mater ab ubere rapto,
Et quaerit fetus per nemus omne suos,
Sic dea nec retinet gemitus, et concita cursu
Fertur, et e campis incipit, Henna, tuis.
Inde puellaris nacta est vestigia plantae,
Et pressam noto pondere vidit humum.
Forsitan illa dies erroris summa fuisset,
Si non turbassent signa reperta sues.
Iamque Leontinos Amenanaque flumina cursu
Praeterit et ripas, herbifer Aci, tuas:
Praeterit et Cyanen et fontem lenis Anapi
Et te, vorticibus non adeunde Gela.
Liquerat Ortygien Megareaque Pantagienque
Quaque Symaetheas accipit aequor aquas,
Antraque Cyclopum, positis exusta caminis,
Quique locus curvae nomina falcis habet,
Himeraque et Didymen Acragantaque Tauromenenque
Sacrarumque Melan pascua laeta boum.
Hinc Camerinan adit Thapsonque et Heloria Tempe,

Quaque patet Zephyro semper apertus Eryx.
Iamque Peloriaden Lilybaeaque iamque Pachynon
Lustrarat, terrae cornua trina suae.
Quacumque ingreditur, miseris loca cuncta querellis
Implet, ut amissum cum gemit ales Ityn;
Perque vices modo, Persephone, modo, Filia, clamat,
Clamat, et alternis nomen utrumque ciet.
Sed neque Persephone Cererem, neque filia matrem
Audit, et alternis nomen utrumque perit.
Unaque, pastorem vidisset an arva colentem,
Vox erat, Hac gressus ecqua puella tulit?
Iam color unus inest rebus, tenebrisque teguntur
Omnia; iam vigiles conticuere canes.
Alta iacet vasti super ora Typhoëos Aetne,
Cuius anhelatis ignibus ardet humus.
Illic accendit geminas pro lampade pinus:
Hinc Cereris sacris nunc quoque taeda datur.
Est specus exesi structura pumicis asper;
Non homini regio, non adeunda ferae.
Quo simul advenit, frenatos curribus angues
Iungit, et aequoreas sicca pererrat aquas.
Effugit et Syrtes, et te, Zanclaea Charybdis,
Et vos, Nisaei, naufraga monstra, canes;
Hadriacumque patens late, bimaremque Corinthon.
Sic venit ad portus, Attica terra, tuos.

In her wanderings she visits Eleusis in Attica, where Celeus gives shelter to her.

Hic primum sedit gelido maestissima saxo.
Illud Cecropidae nunc quoque *triste* vocant.

Sub Iove duravit multis immota diebus,
Et lunae patiens, et pluvialis aquae.
Fors sua cuique loco est. Quod nunc Cerealis Eleusin
Dicitur, hoc Celei rura fuere senis.
Ille domum glandes excussaque mora rubetis
Portat, et arsuris arida ligna focis.
Filia parva duas redigebat monte capellas,
Et tener in cunis filius aeger erat.
Mater, ait virgo, (mota est dea nomine matris)
Quid facis in solis incomitata locis?
Restitit et senior, quamvis onus urget, et orat
Tecta suae subeat quantulacumque casae.
Illa negat: simularat anum, mitraque capillos
Presserat: instanti talia dicta refert:
Sospes eas, semperque parens! Mihi filia rapta est;
Heu melior quanto sors tua sorte mea!
Dixit, et ut lacrimae, (neque enim lacrimare deorum est,)
Decidit in tepidos lucida gutta sinus.
Flent pariter molles animis, virgoque senexque;
E quibus haec iusti verba fuere senis:
Sic tibi, quam quereris raptam, sit filia sospes,
Surge, nec exiguae despice tecta casae.
Cui dea, Duc, inquit; scisti, qua cogere posses;
Seque levat saxo, subsequiturque senem.

A fellow tale of sorrow moves her sympathy.

Dux comiti narrat, quam sit sibi filius aeger,
Nec capiat somnos, invigiletque malis.
Illa soporiferum, parvos initura penates,
Colligit agresti lene papaver humo.

Dum legit, oblito fertur gustasse palato,
  Longamque imprudens exsoluisse famem.
Quae quia principio posuit ieiunia noctis,
  Tempus habent Mystae sidera visa cibi.
Limen ut intravit, luctus videt omnia plena:
  Iam spes in puero nulla salutis erat.
Matre salutata, (mater Metanira vocatur)
  Iungere dignata est os puerile suo.

Her kiss restores to health the sick child Triptolemus.

Pallor abit, subitasque vident in corpore vires.
  Tantus caelesti venit ab ore vigor.
Tota domus laeta est, hoc est, materque paterque
  Nataque; tres illi tota fuere domus.
Mox epulas ponunt, liquefacta coagula lacte,
  Pomaque et in ceris aurea mella suis.
Abstinet alma Ceres, somnique papavera causas
  Dat tibi cum tepido lacte bibenda, puer.
Noctis erat medium, placidique silentia somni;
  Triptolemum gremio sustulit illa suo,
Terque manu permulsit eum, tria carmina dixit,
  Carmina mortali non referenda sono;
Inque foco pueri corpus vivente favilla
  Obruit, humanum purget ut ignis onus.

She would have made him immortal, but is prevented by his mother's want of faith. He becomes the first of husbandmen.

Excutitur somno stulte pia mater, et amens,
  Quid facis? exclamat, membraque ab igne rapit

Cui Dea, Dum non es, dixit, scelerata fuisti:
Irrita materno sunt mea dona metu.
Iste quidem mortalis erit, sed primus arabit,
Et seret, et culta praemia tollet humo.

Ceres continues her wanderings.

Dixit, et egrediens nubem trahit, inque dracones
Transit, et alifero tollitur axe—Ceres.
Sunion expositum, Piraeaque tuta recessu
Linquit et in dextrum quae iacet ora latus.
Hinc init Aegaeum, quo Cycladas aspicit omnes,
Ioniumque rapax, Icariumque legit;
Perque urbes Asiae longum petit Hellespontum:
Diversumque locis alta pererrat iter.
Nam modo turilegos Arabas, modo despicit Indos:
Hinc Libys, hinc Meroë, siccaque terra subest.
Nunc adit Hesperios Rhenum Rhodanumque Padumque
Teque future parens, Tibri, potentis aquae.
Quo feror? immensum est erratas dicere terras:
Praeteritus Cereri nullus in orbe locus.

She learns her daughter's fate through the Great Bear, which never sets, and the Sun, which sees all things.

Errat et in caelo, liquidique immunia ponti
Alloquitur gelido proxima signa polo:
Parrhasides stellae, (namque omnia nosse potestis,
Aequoreas numquam cum subeatis aquas,)
Persephonen miserae natam monstrate parenti.
Dixerat: huic Helice talia verba refert:

Crimine nox vacua est. Solem de virgine rapta
 Consule, qui late facta diurna videt.
Sol aditus, Quam quaeris, ait, (ne vana labores,)
 Nupta Iovis fratri tertia regna tenet.

She accosts Jupiter, and he tries to comfort her.

Questa diu secum sic est affata Tonantem,
 Maximaque in vultu signa dolentis erant:
Si memor es, de quo mihi sit Proserpina nata,
 Dimidium curae debet habere tuae.
Orbe pererrato sola est iniuria facti
 Cognita: commissi praemia raptor habet.
At neque Persephone digna est praedone marito,
 Nec gener hoc nobis more parandus erat.
Quid gravius victore Gyge captiva tulissem,
 Quam nunc, te caeli sceptra tenente, tuli?
Verum impune ferat: nos haec patiemur inultae.
 Reddat, et emendet facta priora novis.
Iuppiter hanc lenit, factumque excusat amore;
 Nec gener est nobis ille pudendus, ait:
Non ego nobilior; posita est mihi regia caelo;
 Possidet alter aquas; alter inane Chaos.
Sed si forte tibi non est mutabile pectus,
 Statque semel iuncti rumpere vincla tori;
Hoc quoque tentemus, siquidem ieiuna remansit:
 Si minus, inferni coniugis uxor erit.
Tartara iussus adit sumptis Caducifer alis,
 Speque redit citius, visaque certa refert.
Rapta tribus, dixit, solvit ieiunia granis,
 Punica quae lento cortice poma tegunt.

Haud secus indoluit, quam si modo rapta fuisset,
  Maesta parens, longa vixque refecta mora est.

She is finally appeased by the promise that Proserpine shall spend six months of the year in the lower, and six in the upper world.

Atque ita, Nec nobis caelum est habitabile, dixit:
  Taenaria recipi me quoque valle iube.
Et factura fuit, pactus nisi Iuppiter esset,
  Bis tribus ut caelo mensibus illa foret.
Tum demum vultumque Ceres animumque recepit,
  Imposuitque suae spicea serta comae;
Largaque provenit cessatis messis in arvis;
  Et vix congestas area cepit opes.
Alba decent Cererem: vestes Cerealibus albas
  Sumite; nunc pulli velleris usus abest.

April 13th, Id. Apr.—Jupiter Victor, and Libertas.

Occupat Apriles Idus cognomine Victor
  Iuppiter: hac illi sunt data templa die.
Hac quoque, ni fallor, populo dignissima nostro
  Atria Libertas coepit habere sua.

April 14th, a.d. XVIII. Kal. Mai.—Stormy: anniversary of the battle of Mutina.

Luce secutura tutos pete, navita, portus:
  Ventus ab occasu grandine mixtus erit.
Scilicet ut fuerit, tamen hac Mutinensia Caesar
  Grandine militia contudit arma sua.

April 15th, a.d. XVII. Kal. Mai.—Why a cow with its young one yet unborn is offered to Terra.

Tertia post Veneris cum lux surrexerit Idus,
Pontifices, forda sacra litate bove.
Forda ferens bos est fecundaque, dicta ferendo:
Hinc etiam *fetus* nomen habere putant.
Nunc gravidum pecus est; gravidae quoque semine terrae:
Telluri plenae victima plena datur.
Pars cadit arce Iovis; ter denas Curia vaccas
Accipit, et largo sparsa cruore madet.
Ast ubi visceribus vitulos rapuere ministri,
Sectaque fumosis exta dedere focis,
Igne cremat vitulos quae natu maxima Virgo est,
Luce Palis populos purget ut ille cinis.

Numa consults the god Faunus about the failure of the crops.

Rege Numa, fructu non respondente labori,
Irrita decepti vota colentis erant.
Nam modo siccus erat gelidis aquilonibus annus,
Nunc ager assidua luxuriabat aqua;
Saepe Ceres primis dominum fallebat in herbis,
Et levis obsesso stabat avena solo;
Et pecus ante diem partus edebat acerbos,
Agnaque nascendo saepe necabat ovem.
Silva vetus nullaque diu violata securi
Stabat, Maenalio sacra relicta deo.
Ille dabat tacitis animo responsa quieto
Noctibus. Hic geminas rex Numa mactat oves.

Prima cadit Fauno, leni cadit altera Somno;
  Sternitur in duro vellus utrumque solo.
Bis caput intonsum fontana spargitur unda,
  Bis sua faginea tempora fronde tegit.
Veste rudi tectus supra nova vellera corpus
  Ponit, adorato per sua verba deo.
Interea placidam redimita papavere frontem
  Nox venit, et secum somnia nigra trahit.

The oracular response: 'Let the death of one provide two lives as a sacrifice.'

Faunus adest, oviumque premens pede vellera duro
  Edidit a dextro talia dicta toro:
Morte boum tibi, rex, Tellus placanda duarum:
  Det sacris animas una necata duas.
Excutitur terrore quies; Numa visa revolvit,
  Et secum ambages caecaque iussa refert.
Expedit errantem nemori gratissima coniunx,
  Et dixit, Gravidae posceris exta bovis.
Exta bovis dantur gravidae; felicior annus
  Provenit, et fructum terra pecusque ferunt.
Hanc quondam Cytherea diem properantius ire
  Iussit, et admissos praecipitavit equos,
Ut titulum imperii cum primum luce sequenti
  Augusto iuveni prospera bella darent.

April 16th,—a.d. XVI. Kal. Mai.—Setting of the Hyades.

Sed iam praeteritas quartus tibi Lucifer Idus
  Respicit; hac Hyades Dorida nocte tenent.

April 19th, a.d. XIII. Kal. Mai.—Conclusion of the Cerealia with games in the Circus.

Tertia post Hyadas cum lux erit orta remotas,
Carcere partitos Circus habebit equos.

The fox with the blazing tail.

Cur igitur missae vinctis ardentia taedis
Terga ferant vulpes, causa docenda mihi.
Frigida Carseoli nec olivis apta ferendis
Terra, sed ad segetes ingeniosus ager.
Hac ego Pelignos, natalia rura, petebam,
Parva, sed assiduis uvida semper aquis.
Hospitis antiqui solitas intravimus aedes;
Dempserat emeritis iam iuga Phoebus equis.
Is mihi multa quidem, sed et haec, narrare solebat,
Unde meum praesens instrueretur opus:
Hoc, ait, in campo, (campumque ostendit,) habebat
Rus breve cum duro parca colona viro.
Ille suam peragebat humum, sive usus aratri,
Seu curvae falcis, sive bidentis erat.
Haec modo verrebat stantem tibicine villam,
Nunc matris plumis ova fovenda dabat;
Aut virides malvas, aut fungos colligit albos,
Aut humilem grato calfacit igne focum.
Et tamen assiduis exercet bracchia telis,
Adversusque minas frigoris arma parat.

A cruel boy's practical joke, and its consequences.

Filius huius erat primo lascivus in aevo,
Addideratque annos ad duo lustra duos.

Is capit extremi vulpem convalle salicti;
  Abstulerat multas illa cohortis aves.
Captivam stipula faenoque involvit, et ignes
  Admovet; urentes effugit illa manus.
Qua fugit, incendit vestitos messibus agros;
  Damnosis vires ignibus aura dabat.
Factum abiit, monimenta manent; nam vivere captam
  Nunc quoque lex vulpem Carseolana vetat.
Utque luat poenas gens haec, Cerealibus ardet,
  Quoque modo segetes perdidit, ipsa perit.

April 20th, a.d. XII. Kal. Mai.—The sun passes into Taurus.

Proxima cum veniet terras visura patentes
  Memnonis in roseis lutea mater equis,
De duce lanigeri pecoris, qui prodidit Hellen,
  Sol abit; egresso victima maior adest.

April 21st, ad. XI. Kal. Mai.—The festival of Pales, its simple and primitive rites.

Nox abiit oriturque Aurora; Palilia poscor.
  Non poscor frustra, si favet alma Pales.
Alma Pales, faveas pastoria sacra canenti,
  Prosequor officio si tua festa pio.
Certe ego de vitulo cinerem stipulasque fabales
  Saepe tuli plena, februa casta, manu.
Certe ego transilui positas ter in ordine flammas,
  Udaque rorantes laurea misit aquas.
Mota dea est, operique favet. Navalibus exit
  Puppis; habent ventos iam mea vela suos.

I, pete virginea, populus, suffimen ab ara:
Vesta dabit; Vestae munere purus eris.
Sanguis equi suffimen erit, vitulique favilla;
Tertia res durae culmen inane fabae.
Pastor, oves saturas ad prima crepuscula lustra:
Unda prius spargat, virgaque verrat humum.
Frondibus et fixis decorentur ovilia ramis,
Et tegat ornatas longa corona fores.
Caerulei fiant vivo de sulfure fumi;
Tactaque fumanti sulfure balet ovis.
Ure mares oleas taedamque herbasque Sabinas,
Et crepet in mediis laurus adusta focis;
Libaque de milio milii fiscella sequetur:
Rustica praecipue est hoc dea laeta cibo.
Adde dapes mulctramque suas; dapibusque resectis
Silvicolam tepido lacte precare Palen.

The shepherd's prayer to Pales.

Consule, dic, pecori pariter pecorisque magistris:
Effugiat stabulis noxa repulsa meis.
Sive sacro pavi, sedive sub arbore sacra,
Pabulaque e bustis inscia carpsit ovis;
Si nemus intravi vetitum, nostrisve fugatae
Sunt oculis nymphae, semicaperve deus;
Si mea falx ramo lucum spoliavit opaco,
Unde data est aegrae fiscina frondis ovi,
Da veniam culpae: nec, dum degrandinat, obsit
Agresti fano supposuisse pecus;
Nec noceat turbasse lacus. Ignoscite, nymphae,
Mota quod obscuras ungula fecit aquas.

Tu, dea, pro nobis fontes fontanaque placa
  Numina; tu sparsos per nemus omne deos.
Nec Dryadas, nec nos videamus labra Dianae
  Nec Faunum, medio cum premit arva die.
Pelle procul morbos. Valeant hominesque gregesque;
  Et valeant vigiles, provida turba, canes.
Neve minus multos redigam, quam mane fuerunt,
  Neve gemam referens vellera rapta lupo.
Absit iniqua fames. Herbae frondesque supersint,
  Quaeque lavent artus, quaeque bibantur, aquae,
Ubera plena premam; referat mihi caseus aera,
  Dentque viam liquido vimina rara sero;
Lanaque proveniat, nullas laesura puellas,
  Mollis, et ad teneras quamlibet apta manus.
Quae precor, eveniant: et nos faciamus ad annum
  Pastorum dominae grandia liba Pali.
His dea placanda est: haec tu conversus ad ortus
  Dic quater, et vivo perlue rore manus.
Tum licet, apposita, veluti cratere, camella,
  Lac niveum potes purpureamque sapam;
Moxque per ardentes stipulae crepitantis acervos
  Traiicias celeri strenua membra pede.

Why was purification by fire and water adopted at the Palilia? Reasons given.

Expositus mos est, moris mihi restat origo:
  Turba facit dubium, coeptaque nostra tenet.
Omnia purgat edax ignis, vitiumque metallis
  Excoquit; idcirco cum duce purgat oves.
An, quia cunctarum contraria semina rerum

Sunt duo discordes, ignis et unda, dei,
Iunxerunt elementa patres, aptumque putarunt
Ignibus et sparsa tangere corpus aqua?
An, quod in his vitae causa est, haec perdidit exul,
His nova fit coniunx, haec duo magna putant?
Vix equidem credo, sunt qui Phaëthonta referri
Credant et nimias Deucalionis aquas.
Pars quoque, cum saxis pastores saxa ferirent,
Scintillam subito prosiluisse ferunt:
Prima quidem periit; stipulis excepta secunda est.
Hoc argumentum flamma Palilis habet?
An magis hunc morem pietas Aeneïa fecit,
Innocuum victo cui dedit ignis iter?
Num tamen est vero propius, cum condita Roma est,
Transferri iussos in nova tecta Lares,
Mutantesque domum tectis agrestibus ignem
Et cessaturae supposuisse casae,
Per flammas saluisse pecus, saluisse colonos?
Quod fit natali nunc quoque, Roma, tuo.

The foundation of Rome took place on this day.

Ipse locum casus vati facit. Urbis origo
Venit: ades factis, magne Quirine, tuis.
Iam luerat poenas frater Numitoris, et omne
Pastorum gemino sub duce vulgus erat:
Contrahere agrestes et moenia ponere utrique
Convenit; ambigitur, moenia ponat uter.

Romulus and Remus decide the sovereignty by an appeal to augury.

Nil opus est, dixit, certamine, Romulus, ullo.
Magna fides avium est; experiamur aves.
Res placet: alter init nemorosi saxa Palati,
Alter Aventinum mane cacumen init.
Sex Remus, hic volucres bis sex videt ordine: pacto
Statur, et arbitrium Romulus urbis habet.
Apta dies legitur, qua moenia signet aratro.
Sacra Palis suberant, inde movetur opus.
Fossa fit ad solidum, fruges iaciuntur in ima,
Et de vicino terra petita solo.
Fossa repletur humo, plenaeque imponitur ara,
Et novus accenso fungitur igne focus.
Inde premens stivam designat moenia sulco;
Alba iugum niveo cum bove vacca tulit.

Romulus' prayer.

Vox fuit haec regis: Condenti, Iuppiter, urbem,
Et genitor Mavors, Vestaque mater, ades,
Quosque pium est adhibere deos, advertite cuncti:
Auspicibus vobis hoc mihi surgat opus.
Longa sit huic aetas dominaeque potentia terrae:
Sitque sub hac oriens occiduusque dies.
Ille precabatur; tonitru dedit omina laevo
Iuppiter, et laevo fulmina missa polo.
Augurio laeti iaciunt fundamina cives,
Et novus exiguo tempore murus erat.

Hoc Celer urget opus, quem Romulus ipse vocarat;
Sintque, Celer, curae, dixerat, ista tuae:
Neve quis aut muros, aut factam vomere fossam
Transeat, audentem talia dede neci.

Remus, contemptuous, is slain by Celer.

Quod Remus ignorans, humiles contemnere muros
Coepit, et, His populus, dicere, tutus erit?
Nec mora, transiluit. Rutro Celer occupat ausum;
Ille premit duram sanguinolentus humum.
Haec ubi rex didicit, lacrimas introrsus obortas
Devorat et clausum pectore vulnus habet.
Flere palam non vult exemplaque fortia servat,
Sicque meos muros transeat hostis, ait.
Dat tamen exequias: nec iam suspendere fletum
Sustinet, et pietas dissimulata patet;
Osculaque applicuit posito suprema feretro,
Atque ait, Invito frater adempte, vale!
Arsurosque artus unxit. Fecere, quod ille,
Faustulus et maestas Acca soluta comas.
Tum iuvenem nondum facti flevere Quirites;
Ultima plorato subdita flamma rogo est.
Urbs oritur, (quis tunc hoc ulli credere posset?)
Victorem terris impositura pedem.
Cuncta regas, et sis magno sub Caesare semper,
Saepe etiam plures nominis huius habe;
Et quotiens steteris domito sublimis in orbe,
Omnia sint umeris inferiora tuis.

April 23rd, a.d. IX. Kal. Mai.—Temple of Venus of Eryx. The Vinalia.

Dicta Pales nobis; idem Vinalia dicam:
Una tamen media est inter utramque dies.
Templa frequentari Collinae proxima portae
Nunc decet; a Siculo nomina colle tenent.
Utque Syracusas Arethusidas abstulit armis
Claudius et bello te quoque cepit, Eryx,
Carmine vivacis Venus est translata Sibyllae,
Inque suae stirpis maluit urbe coli.

Why Venus' festival is called Vinalia, and why Jupiter also is honoured on that day.

Cur igitur Veneris festum Vinalia dicant,
Quaeritis, et quare sit Iovis ista dies?
Turnus an Aeneas Latiae gener esset Amatae,
Bellum erat: Etruscas Turnus adorat opes.
Clarus erat sumptisque ferox Mezentius armis,
Et vel equo magnus, vel pede maior erat.
Quem Rutuli Turnusque suis adsciscere temptant
Partibus. Haec contra dux ita Tuscus ait:
Stat mihi non parvo virtus mea. Vulnera testor,
Armaque, quae sparsi sanguine saepe meo:
Qui petis auxilium, non grandia divide mecum
Praemia de lacubus proxima musta tuis.
Nulla mora est operae; vestrum dare, vincere nostrum est.
Quam velit Aeneas ista negata mihi!
Annuerant Rutuli: Mezentius induit arma.
Induit Aeneas, alloquiturque Iovem:

Hostica Tyrrheno vota est vindemia regi;
Iuppiter, e Latio palmite musta feres.
Vota valent meliora: cadit Mezentius ingens,
Atque indignanti pectore plangit humum.
Venerat autumnus, calcatis sordidus uvis;
Redduntur merito debita vina Iovi.
Dicta dies hinc est Vinalia. Iuppiter illam
Vindicat, et festis gaudet inesse suis.

April 25th, a.d. VII. Kal. Mai.—Aries sets, [*an error*]. *The Festival of Robigo, Blight.*

Sex ubi, quae restant, luces Aprilis habebit,
In medio cursu tempora veris erunt,
Et frustra pecudem quaeres Athamantidos Helles,
Signaque dant imbres, exoriturque Canis.
Hac mihi Nomento Romam cum luce redirem,
Obstitit in media candida pompa via.
Flamen in antiquae locum Robiginis ibat,
Exta canis flammis, exta daturus ovis.
Protinus accessi, ritus ne nescius essem.
Edidit haec Flamen verba, Quirine, tuus:
Aspera Robigo, parcas Cerealibus herbis,
Et tremat in summa leve cacumen humo.
Tu sata sideribus caeli nutrita secundis
Crescere, dum fiant falcibus apta, sinas.
Vis tua non levis est. Quae tu frumenta notasti,
Maestus in amissis illa colonus habet.
Nec venti tantum Cereri nocuere, nec imbres,
Nec sic marmoreo pallet adusta gelu,
Quantum, si culmos Titan incalfacit udos:

Tunc locus est irae, diva timenda, tuae.
Parce, precor, scabrasque manus a messibus aufer,
Neve noce cultis: posse nocere sat est.
Neu teneras segetes, sed durum amplectere ferrum,
Quodque potest alios perdere, perde prior.
Utilius gladios et tela nocentia carpes.
Nil opus est illis: otia mundus agit.
Sarcula nunc durusque bidens et vomer aduncus,
Ruris opes, niteant; inquinet arma situs,
Conatusque aliquis vagina ducere ferrum,
Astrictum longa sentiat esse mora.
At tu ne viola Cererem, semperque colonus
Absenti possit solvere vota tibi.
Dixerat: a dextra villis mantele solutis,
Cumque meri patera turis acerra fuit.
Tura focis vinumque dedit, fibrasque bidentis
Turpiaque obscaenae (vidimus) exta canis.
Tum mihi, Cur detur sacris nova victima, quaeris?
(Quaesieram:) causam percipe, Flamen ait:
Est Canis, Icarium dicunt, quo sidere moto
Tosta sitit tellus, praecipiturque seges.
Pro cane sidereo canis hic imponitur arae,
Et, quare pereat, nil nisi nomen habet.

April 28th, a.d. IV. Kal. Mai.—The festival of Flora begins.

Cum Phrygis Assaraci Tithonia fratre relicto
Sustulit immenso ter iubar orbe suum,
Mille venit variis florum dea nexa coronis,
Scena ioci morem liberioris habet.

Exit et in Maias sacrum Florale kalendas.
  Tunc repetam: nunc me grandius urget opus.

Removal of the Vestal fire to the palace of Augustus on the Palatine.

Aufert Vesta diem; cognati Vesta recepta est
  Limine: sic iusti constituere senes.
Phoebus habet partem, Vestae pars altera cessit;
  Quod superest illis, tertius ipse tenet.
State Palatinae laurus praetextaque quercu
  Stet domus. Aeternos tres habet una deos.

Book V.—*MAY.*

Why the month is so called.

Quaeritis unde putem Maio data nomina mensi?
Non satis est liquido cognita causa mihi.
Ut stat et incertus, qua sit sibi, nescit, eundum,
Cum videt ex omni parte viator iter,
Sic, quia posse datur diversas reddere causas,
Qua ferar, ignoro, copiaque ipsa nocet.

Ovid appeals to the Muses to inform him. First, Polyhymnia (the Lyric Muse) says it springs from the word Maiestas, whose origin is traced from primeval ages.

Dicite, quae fontes Aganippidos Hippocrenes
Grata Medusaei signa tenetis equi.
Dissensere deae; quarum Polyhymnia coepit
Prima; silent aliae, dictaque mente notant.
Post chaos, ut primum data sunt tria corpora mundo,
Inque novas species omne recessit opus,
Pondere terra suo subsedit, et aequora traxit,
At caelum levitas in loca summa tulit.
Sol quoque cum stellis nulla gravitate retentus,
Et vos lunares exsiluistis equi.
Sed neque terra diu caelo nec caetera Phoebo
Sidera cedebant: par erat omnis honos.

Saepe aliquis solio quod tu, Saturne, tenebas,
Ausus de media plebe sedere deus;
Et latus Oceano quivis deus advena iunxit,
Et Themis extremo saepe recepta loco est;
Donec Honor, placidoque decens Reverentia vultu
Corpora legitimis imposuere toris.
Hinc sata Maiestas, quae mundum temperat omnem,
Quaque die partu est edita, magna fuit.
Nec mora: consedit medio sublimis Olympo,
Aurea, purpureo conspicienda sinu.
Consedere simul Pudor et Metus. Omne videres
Numen ad hanc vultus composuisse suos.
Protinus intravit mentes suspectus honorum;
Fit pretium dignis, nec sibi quisque placet.

The Majesty of the gods attacked in vain by the Giants.

Hic status in caelo multos permansit in annos,
Dum senior fatis excidit arce deus.
Terra feros partus, immania monstra, Gigantas
Edidit, ausuros in Iovis ire domum.
Mille manus illis dedit, et pro cruribus angues,
Atque ait, In magnos arma movete deos.
Exstruere hi montes ad sidera summa parabant,
Et magnum bello sollicitare Iovem.
Fulmina de caeli iaculatus Iuppiter arce
Vertit in auctores pondera vasta suos.
His bene Maiestas armis defensa deorum
Restat, et ex illo tempore culta manet.
Assidet inde Iovi: Iovis est fidissima custos,
Et praestat sine vi sceptra tenere Iovi.

Maiestas controls the kingdoms of the earth also.

Venit et in terras: coluerunt Romulus illam
  Et Numa, mox alii, tempore quisque suo.
Illa patres in honore pio matresque tuetur;
  Illa comes pueris virginibusque venit;
Illa datos fasces commendat, eburque curule;
  Illa coronatis alta triumphat equis.
Finierat voces Polyhymnia: dicta probarunt
  Clioque, et curvae scita Thalia lyrae.

The Muse Uranie connects Maius with 'maiores' 'the elders:' the reverence paid to old age.

Excipit Uranie: fecere silentia cunctae,
  Et vox audiri nulla, nisi illa, potest.
Magna fuit quondam capitis reverentia cani,
  Inque suo pretio ruga senilis erat.
Martis opus iuvenes animosaque bella gerebant,
  Et pro dis aderant in statione suis.
Viribus illa minor, nec habendis utilis armis,
  Consilio patriae saepe ferebat opem.
Nec nisi post annos patuit tunc Curia seros,
  Nomen et aetatis mite Senatus erat.
Iura dabat populo senior; finitaque certis
  Legibus est aetas, unde petatur honor.
Et medius iuvenum, non indignantibus ipsis,
  Ibat, et interior, si comes unus erat.
Verba quis auderet coram sene digna rubore
  Dicere? censuram longa senecta dabat.

Romulus hoc vidit, selectaque pectora Patres
Dixit. Ad hos urbis summa relata novae.
Hinc sua maiores posuisse vocabula Maio
Tangor, et aetati consuluisse suae.
Et Numitor dixisse potest, Da, Romule, mensem
Hunc senibus, nec avum sustinuisse nepos.

The fact that June, the month of 'the young' (iuvenes), is next in order, strengthens this view.

Nec leve propositi pignus successor honoris
Iunius, a iuvenum nomine dictus, adest.

Calliope connects Maius with Maia, the mother of Mercury.

Tunc sic, neglectos hedera redimita capillos,
Prima sui coepit Calliopea chori:
Duxerat Oceanus quondam Titanida Tethyn,
Qui terram liquidis, qua patet, ambit aquis.
Hinc sata Pleïone cum caelifero Atlante
Iungitur, ut fama est, Pleïadasque parit.
Quarum Maia suas forma superasse sorores
Traditur, et summo grata fuisse Iovi;
Haec enixa iugo cupressiferae Cyllenes
Aetherium volucri qui pede carpit iter.
Arcades hunc, Ladonque rapax, et Maenalus ingens
Rite colunt, Luna credita terra prior.

Arcadian Evander introduced at Rome the worship of the gods of Arcadia, Mercury and others.

Exul ab Arcadia Latios Evander in agros
Venerat, impositos attuleratque deos.

Hic, ubi nunc Roma est orbis caput, arbor et herbae,
Et paucae pecudes et casa rara fuit.
Quo postquam ventum est, Consistite, praescia mater,
Nam locus imperii rus erit istud, ait.
Et matri et vati paret Nonacrius heros,
Inque peregrina constitit hospes humo.
Sacraque multa quidem, sed Fauni prima bicornis
Has docuit gentes, alipedisque dei.
Semicaper, coleris cinctutis, Faune, Lupercis,
Cum lustrant celebres vellera secta vias.

Hence the honour paid to Maia in the name Maius.

At tu materno donasti nomine mensem,
Inventor curvae, furibus apte, fidis.
Nec pietas haec prima tua est: septena putaris,
Pleïadum numerum, fila dedisse lyrae.
Haec quoque desierat; laudata est voce sororum.
Quid faciam? turbae pars habet omnis idem.
Gratia Pieridum nobis aequaliter adsit,
Nullaque laudetur plusve minusve mihi.

May 1st, Kal. Mai.—The constellation of Capella rises.

Ab Iove surgat opus. Prima mihi nocte videnda
Stella est in cunas officiosa Iovis;
Nascitur Oleniae signum pluviale Capellae;
Illa dati caelum praemia lactis habet.

Amalthea's goat, having suckled Jupiter, was raised to heaven. The Cornucopia, or 'horn of plenty.'

Naïs Amalthea, Cretaea nobilis Ida,
Dicitur in silvis occuluisse Iovem.

Huic fuit haedorum mater formosa duorum,
Inter Dictaeos conspicienda greges,
Cornibus aëriis atque in sua terga recurvis,
Ubere, quod nutrix posset habere Iovis.
Lac dabat illa deo. Sed fregit in arbore cornu,
Truncaque dimidia parte decoris erat.
Sustulit hoc nymphe, cinxitque decentibus herbis,
Et plenum pomis ad Iovis ora tulit.
Ille, ubi res caeli tenuit solioque paterno
Sedit, et invicto nil Iove maius erat,
Sidera nutricem, nutricis fertile cornu
Fecit, quod dominae nunc quoque nomen habet.

Altar of the Lares Praestites.

Praestitibus Maiae Laribus videre Kalendae
Aram constitui signaque parva deum.
Ara erat illa quidem Curibus; sed multa vetustas
Destruit, et saxo longa senecta nocet.
Causa tamen positi fuerat cognominis illis,
Quod praestant oculis omnia tuta suis.
Stant quoque pro nobis et praesunt moenibus urbis,
Et sunt praesentes auxiliumque ferunt.

Why the figure of a dog stands at the feet of the Lares.

At canis ante pedes, saxo fabricatus eodem,
Stabat. Quae standi cum Lare causa fuit?
Servat uterque domum; domino quoque fidus uterque;
Compita grata deo, compita grata cani;
Exagitant et Lar et turba Diania fures;
Pervigilantque Lares, pervigilantque canes.

Bina gemellorum quaerebam signa deorum,
  Viribus annosae facta caduca morae:
Mille Lares, Geniumque ducis, qui tradidit illos,
  Urbs habet; et vici numina trina colunt.

The Rock-temple of Bona Dea.

Quo feror? Augustus mensis mihi carminis huius
  Ius habet; interea Diva canenda Bona est.
Est moles nativa loco; res nomina fecit;
  Appellant Saxum; pars bona montis ea est.
Huic Remus institerat frustra, quo tempore fratri
  Prima Palatinae regna dedistis aves.
Templa Patres illic, oculos exosa viriles,
  Leniter acclivi constituere iugo.
Livia restituit, ne non imitata maritum
  Esset, et ex omni parte secuta virum.

May 2nd, a.d. VI. Non. Mai.—Rising of the Hyades.

Postera cum roseam pulsis Hyperionis astris
  In matutinis lampada tollit equis,
Frigidus Argestes summa mulcebit aristas,
  Candidaque a Capreis vela dabuntur aquis.
At simul inducunt obscura crepuscula noctem,
  Pars Hyadum toto de grege nulla latet.
Ora micant Tauri septem radiantia flammis,
  Navita quas Hyadas Graius ab imbre vocat.

Their origin. The myth of Hyas.

Pars Bacchum nutrisse putat; pars credidit esse
  Tethyos has neptes Oceanique senis.

Nondum stabat Atlas umeros oneratus Olympo,
  Cum satus est forma conspiciendus Hyas.
Hunc stirps Oceani maturis nixibus Aethra
  Edidit, et nymphas; sed prior ortus Hyas.
Dum nova lanugo, pavidos formidine cervos
  Terret et est illi praeda benigna lepus;
At postquam virtus annis adolevit, in apros
  Audet et hirsutas cominus ire feras.
Dumque petit latebras fetae catulosque leaenae,
  Ipse fuit Libycae praeda cruenta ferae.
Mater Hyan, et Hyan maestae flevere sorores,
  Cervicemque polo suppositurus Atlas;
Victus uterque parens tamen est pietate sororum.
  Illa dedit caelum; nomina fecit Hyas.

The account of the Floralia is resumed. Beginning on April 28th, this festival lasted till May 3rd.

Mater, ades, florum, ludis celebranda iocosis;
  Distuleram partes mense priore tuas.
Incipis Aprili, transis in tempora Maii.
  Alter te fugiens, cum venit alter habet.
Cum tua sint cedantque tibi confinia mensum,
  Convenit in laudes ille vel ille tuas.
Circus in hunc exit, clamataque palma theatris:
  Hoc quoque cum Circi munere carmen eat.

Flora's account of herself.

Ipsa doce, quae sis. Hominum sententia fallax,
  Optima tu proprii nominis auctor eris.
Sic ego. Sic nostris respondit diva rogatis:

Dum loquitur vernas efflat ab ore rosas:
Chloris eram, quae Flora vocor. Corrupta Latino
Nominis est nostri littera Graeca sono.
Chloris eram nymphe Campi Felicis, ubi audis
Rem fortunatis ante fuisse viris.
Quae fuerit mihi forma, grave est narrare modestae;
Sed generum matri repperit illa deum.

She enjoys perpetual spring: she is the author and queen of garden flowers.

Vere fruor semper; vere est nitidissimus annus:
Arbor habet frondes, pabula semper humus.
Est mihi fecundus dotalibus hortus in agris;
Aura fovet, liquidae fonte rigatur aquae.
Hunc meus implevit generoso flore maritus,
Atque ait, Arbitrium tu, dea, floris habe.
Saepe ego digestos volui numerare colores,
Nec potui; numero copia maior erat.
Roscida cum primum foliis excussa pruina est,
Et variae radiis intepuere comae,
Conveniunt pictis incinctae vestibus Horae,
Inque leves calathos munera nostra legunt.
Protinus accedunt Charites, nectuntque coronas,
Sertaque caelestes implicitura comas.
Prima per immensas sparsi nova semina gentes;
Unius tellus ante coloris erat.
Prima Therapnaeo feci de sanguine florem;
Et manet in folio scripta querella suo.
Tu quoque nomen habes cultos, Narcisse, per hortos,
Infelix, quod non alter et alter eras!

Quid Crocon, aut Attin referam, Cinyraque creatum
De quorum per me vulnere surgit honor?

She is the patroness of cornfields, vineyards, oliveyards, and of all things which flower and bloom.

Forsitan in teneris tantum mea regna coronis
Esse putes; tangit numen et arva meum.
Si bene floruerint segetes, erit area dives;
Si bene floruerit vinea, Bacchus erit;
Si bene floruerint oleae, nitidissimus annus,
Poma quoque eventum temporis huius habent.
Flore semel laeso pereunt viciaeque fabaeque,
Et pereunt lentes, advena Nile, tuae.
Vina quoque in magnis operose condita cellis
Florent, et nebulae dolia summa tegunt.
Mella meum munus. Volucres ego mella daturas
Ad violam, et cytisos, et thyma cana voco.
Nos quoque idem facimus, tunc cum iuvenilibus annis
Luxuriant animi corporaque ipsa vigent.
Talia dicentem tacitus mirabar. At illa,
Ius tibi discendi, si qua requiris, ait.

The origin of her games. Encroachments on the public lands: the fines were given to Flora.

Dic, dea, respondi, ludorum quae sit origo.
Vix bene desieram; rettulit illa mihi:
Caetera luxuriae nondum instrumenta vigebant:
Aut pecus, aut latam dives habebat humum;
Hinc etiam *locuples*, hinc ipsa *pecunia* dicta est.
Sed iam de vetito quisque parabat opes:

Venerat in morem populi depascere saltus;
  Idque diu licuit, poenaque nulla fuit.
Vindice servabat nullo sua publica vulgus;
  Iamque in privato pascere inertis erat.
Plebis ad aediles perducta licentia talis
  Publicios: animus defuit ante viris.
Rem populus recipit: mulctam subiere nocentes;
  Vindicibus laudi publica cura fuit.
Mulcta data est ex parte mihi; magnoque favore
  Victores ludos instituere novos.
Parte locant Clivum, qui tunc erat ardua rupes:
  Utile nunc iter est, Publiciumque vocant.

How her games became annual. The gods love sacrifice and worship, and are wrathful when slighted. Diana and Venus are instanced.

Annua credideram spectacula facta; negavit,
  Addidit et dictis altera verba suis.
Nos quoque tangit honor; festis gaudemus et aris,
  Turbaque caelestes ambitiosa sumus.
Saepe deos aliquis peccando fecit iniquos,
  Et pro delictis hostia blanda fuit.
Saepe Iovem vidi, cum iam sua mittere vellet
  Fulmina, ture dato sustinuisse manum.
At si neglegimur, magnis iniuria poenis
  Solvitur et iustum praeterit ira modum.
Respice Thestiaden; flammis absentibus arsit.
  Causa est, quod Phoebes ara sine igne fuit.
Respice Tantaliden; eadem dea vela tenebat.
  Virgo est, et spretos bis tamen ulta focos.

Hippolyte infelix, velles coluisse Dionen
Cum consternatis diripereris equis.

Flora, piqued by inattention, abandoned her care of the flowers, until annual games were promised her.

Longa referre mora est correcta oblivia damnis.
Me quoque Romani praeteriere patres.
Quid facerem, per quod fierem manifesta doloris?
Exigerem nostrae qualia damna notae?
Excidit officium tristi mihi. Nulla tuebar
Rura, nec in pretio fertilis hortus erat.
Lilia deciderant; violas arere videres,
Filaque punicei languida facta croci.
Saepe mihi Zephyrus, Dotes corrumpere noli
Ipsa tuas, dixit. Dos mihi vilis erat.
Florebant oleae; venti nocuere protervi.
Florebant segetes; grandine laesa Ceres.
In spe vitis erat; caelum nigrescit ab Austris,
Et subita frondes decutiuntur aqua.
Nec volui fieri, nec sum crudelis in ira:
Cura repellendi sed mihi nulla fuit.
Convenere Patres, et, si bene floreat annus,
Numinibus nostris annua festa vovent.
Annuimus voto. Consul cum consule ludos
Postumio Laenas persoluere mihi.

The Floralia is a licentious festival. Flowers are companions of the wine-cup.

Quaerere conabar, quare lascivia maior
His foret in ludis, liberiorque iocus:

Sed mihi succurrit, numen non esse severum,
  Aptaque deliciis munera ferre deam.
Tempora sutilibus cinguntur pota coronis,
  Et latet iniecta splendida mensa rosa.
Ebrius incinctis philyra conviva capillis
  Saltat, et imprudens utitur arte meri.
Ebrius ad durum formosae limen amicae
  Cantat; habent unctae mollia serta comae.
Nulla coronata peraguntur seria fronte;
  Nec liquidae vinctis flore bibuntur aquae.
Donec eras mixtus nullis, Acheloë, racemis,
  Gratia sumendae non erat ulla rosae.
Bacchus amat flores: Baccho placuisse coronam,
  Ex Ariadnaeo sidere nosse potes.
Scena levis decet hanc: non est, mihi credite, non est
  Illa cothurnatas inter habenda deas.

The reasons for the use of many-coloured robes, and of torches.

Cur tamen, ut dantur vestes Cerealibus albae,
  Sic est haec cultu versicolore decens?
An quia maturis albescit messis aristis,
  Et color et species floribus omnis inest?
Annuit; et motis flores cecidere capillis,
  Accidere in mensas ut rosa missa solet.
Lumina restabant, quorum me causa latebat,
  Cum sic errores abstulit illa meos:
Vel quia purpureis collucent floribus agri,
  Lumina sunt nostros visa decere dies;
Vel quia nec flos est hebeti, nec flamma, colore,
  Atque oculos in se splendor uterque trahit;

Why small roe-deer and hares are baited instead of lions at the games of Flora.

Est breve praeterea, de quo mihi quaerere restat,
Si liceat, dixi. Dixit et illa, Licet.
Cur tibi pro Libycis clauduntur rete leaenis
Imbelles capreae, sollicitusque lepus?
Non sibi respondit silvas cessisse, sed hortos
Arvaque pugnaci non adeunda ferae.
Omnia finierat, tenues secessit in auras;
Mansit odor: posses scire fuisse deam.
Floreat ut toto carmen Nasonis in aevo,
Sparge, precor, donis pectora nostra tuis.

May 3rd, a.d. V. Non. Mai.—Rising of Centaurus. Description of Chiron.

Nocte minus quarta promet sua sidera Chiron
Semivir et flavi corpore mixtus equi.
Pelion Haemoniae mons est obversus in Austros;
Summa virent pinu, cetera quercus habet.
Phillyrides tenuit. Saxo stant antra vetusto,
Quae iustum memorant incoluisse senem.
Ille manus, olim missuras Hectora leto,
Creditur in lyricis detinuisse modis.

He entertains Hercules, is wounded by a poisoned arrow, and nursed by his pupil the young Achilles.

Venerat Alcides exhausta parte laborum,
Iussaque restabant ultima paene viro.
Stare simul casu Troiae duo fata videres:
Hinc puer Aeacides, hinc Iove natus erat.

Excipit hospitio iuvenem Philyreïus heros;
Et causam adventus hic rogat, ille docet.
Perspicit interea clavam spoliumque leonis,
Virque ait, his armis, armaque digna viro.
Nec se, quin horrens auderent tangere saetis
Vellus, Achilleae continuere manus.
Dumque senex tractat squalentia tela venenis,
Excidit et laevo fixa sagitta pede est.
Ingemuit Chiron traxitque e corpore ferrum;
Et gemit Alcides, Haemoniusque puer.
Ipse tamen lectas Pagasaeis collibus herbas
Temperat, et vana vulnera mulcet ope.
Virus edax superabat opem, penitusque recepta
Ossibus et toto corpore pestis erat.
Sanguine Centauri Lernaeae sanguis Echidnae
Mixtus ad auxilium tempora nulla dabat.
Stabat, ut ante patrem, lacrimis perfusus Achilles:
Sic flendus Peleus, si moreretur, erat.
Saepe manus aegras manibus fingebat amicis;
Morum, quos fecit, praemia doctor habet.
Oscula saepe dedit; dixit quoque saepe iacenti:
Vive, precor, nec me care relinque pater.

Chiron, dying, is transformed into the Constellation.

Nona dies aderat cum tu, iustissime Chiron,
Bis septem stellis corpora cinctus eras.

May 5th, a.d. III. Non. Mai.—Rising of Lyra.

Hunc Lyra curva sequi cuperet; sed idonea nondum
Est via. Nox aptum tertia tempus erit.

May 6th, Prid. Non. Mai.—Rising of Scorpio.

Scorpios in caelo, cum cras lucescere Nonas
Dicimus, a media parte notandus erit.

May 9th, a.d. VII. Id. Mai.—The Lemuria.

Hinc ubi protulerit formosa ter Hesperus ora,
Ter dederint Phoebo sidera victa locum,
Ritus erit veteris, nocturna Lemuria, sacri:
Inferias tacitis Manibus illa dabunt.
Annus erat brevior, nec adhuc pia februa norant,
Nec tu dux mensum, Iane biformis, eras.
Iam tamen extincto cineri sua dona ferebant,
Compositique nepos busta piabat avi.
Mensis erat Maius, maiorum nomine dictus,
Qui partem prisci nunc quoque moris habet.

How to ban a ghost.

Nox ubi iam media est somnoque silentia praebet
Et canis et variae conticuistis aves;
Ille memor veteris ritus timidusque deorum
Surgit: habent gemini vincula nulla pedes:
Signaque dat, digitis medio cum pollice iunctis,
Occurrat tacito ne levis umbra sibi;
Cumque manus puras fontana perluit unda,
Vertitur et nigras accipit ore fabas,
Aversusque iacit; sed dum iacit, Haec ego mitto,
His, inquit, redimo meque meosque fabis.
Hoc novies dicit, nec respicit. Umbra putatur
Colligere, et nullo terga vidente sequi.

Rursus aquam tangit, Temesaeaque concrepat aera,
Et rogat, ut tectis exeat umbra suis.
Cum dixit novies, Manes exite paterni!
Respicit, et pure sacra peracta putat.

Mercury invoked tells Ovid that Lemuria = Remuria (Remus).

Dicta sit unde dies, quae nominis exstet origo,
Me fugit. Ex aliquo est invenienda deo.
Pleiade nate, mone, virga venerande potenti:
Saepe tibi Stygii regia visa Iovis.
Venit adoratus Caducifer. Accipe causam
Nominis; ex ipso est cognita causa deo.

The ghost of Remus appears to his foster parents.

Romulus ut tumulo fraternas condidit umbras,
Et male veloci iusta soluta Remo,
Faustulus infelix, et passis Acca capillis
Spargebant lacrimis ossa perusta suis.
Inde domum redeunt sub prima crepuscula maesti,
Utque erat, in duro procubuere toro.
Umbra cruenta Remi visa est assistere lecto,
Atque haec exiguo murmure verba loqui:
En ego dimidium vestri parsque altera voti,
Cernite sim qualis, qui modo qualis eram.
Qui modi si volucres habuissem regna iubentes,
In populo potui maximus esse meo.
Nunc elapsa rogi flammis et inanis imago,
Haec est ex illo forma relicta Remo.
Heu ubi Mars pater est? si vos modo vera locuti.

Uberaque expositis ille ferina dedit.
Quem lupa servavit, manus hunc temeraria civis
Perdidit. O quanto mitior illa fuit!

He speaks of Celer as his murderer.

Saeve Celer, crudelem animam per vulnera reddas.
Utque ego, sub terras sanguinolentus eas!
Noluit hoc frater; pietas aequalis in illo est.
Quod potuit, lacrimas manibus ille dedit.
Hunc vos per lacrimas, per vestra alimenta rogate,
Ut celebrem nostro signet honore diem.
Mandantem amplecti cupiunt et bracchia tendunt;
Lubrica prensantes effugit umbra manus.
Ut secum fugiens somnos abduxit imago,
Ad regem voces fratris uterque ferunt.

In compliance with his request the Remuria is instituted.

Romulus obsequitur, lucemque Remuria dixit
Illam qua positis iusta feruntur avis.
Aspera mutata est in lenem tempore longo
Littera, quae toto nomine prima fuit.
Mox etiam Lemures animas dixere silentum;
Hic sensus verbi, vis ea vocis erat.

At the Lemuria the temples are closed, and marriage avoided.

Fana tamen veteres illis clausere diebus,
Ut nunc ferali tempore operta vides.
Nec viduae taedis eadem, nec virginis apta
Tempora; quae nupsit, non diuturna fuit.

Hac quoque de causa, si te proverbia tangunt,
  Mense malas Maio nubere vulgus ait.
Sed tamen haec tria sunt sub eodem tempore festa
  Inter se nulla continuata die.

May 10th, a.d. VI. Id. Mai.—Orion sets. Hyrieus, an old farmer, entertains unwittingly three gods.

Quorum si mediis Boeotum Oriona quaeres,
  Falsus eris. Signi causa canenda mihi.
Iuppiter et lato qui regnat in aequore frater
  Carpebant socias Mercuriusque vias.
Tempus erat, quo versa iugo referuntur aratra
  Et pronus saturae lac bibit agnus ovis.
Forte senex Hyrieus, angusti cultor agelli,
  Hos videt, exiguam stabat ut ante casam.
Atque ita, Longa via est nec tempora longa supersunt,
  Dixit, et hospitibus ianua nostra patet.
Addidit et vultum verbis, iterumque rogavit.
  Parent promissis, dissimulantque deos.

A rustic feast is prepared, and eaten.

Tecta senis subeunt nigro deformia fumo;
  Ignis in hesterno stipite parvus erat.
Ipse genu nixus flammas exsuscitat aura,
  Et promit quassas comminuitque faces.
Stant calices: minor inde fabas, holus alter habebat,
  Et spumant testu pressus uterque suo.
Dumque mora est, tremula dat vina rubentia dextra.
  Accipit aequoreus pocula prima deus.
Quae simul exhausit, Da nunc bibat ordine, dixit,

Iuppiter. Audito palluit ille Iove.
Ut rediit animus, cultorem pauperis agri
Immolat et magno torret in igne bovem;
Quaeque puer quondam primis diffuderat annis,
Promit fumoso condita vina cado.
Nec mora, flumineam lino celantibus ulvam,
Sic quoque non altis, incubuere toris.
Nunc dape, nunc posito mensae nituere Lyaeo.
Terra rubens crater, pocula fagus erant.

The childless old man wishes for a son, and Orion is granted him.

Verba fuere Iovis: Si quid fert impetus, ora:
Omne feres. Placidi verba fuere senis;
Cara fuit coniunx, prima mihi cura iuventa
Cognita. Nunc ubi sit, quaeritis? urna tegit.
Huic ego iuratus, vobis in verba vocatis,
Coniugio, dixi, sola fruere meo.
Et dixi, et servo, sed enim diversa voluntas
Est mihi: nec coniunx, sed pater esse volo.
Hinc satus Orion; comitem sibi Delia sumpsit;
Ille deae custos, ille satelles erat.
Verba movent iras non circumspecta deorum.
Quam nequeam, dixit, vincere, nulla fera est.
Scorpion immisit Tellus. Fuit impetus illi
Curva gemelliparae spicula ferre deae.
Obstitit Orion. Latona nitentibus astris
Addidit, et, Meriti praemia, dixit, habe.

May 12th, a.d. IV. Id. Mai.—Dedication of the temple of Mars Ultor.

Sed quid et Orion et caetera sidera mundo
  Cedere festinant, noxque coarctat iter?
Quid solito citius liquido iubar aequore tollit
  Candida, Lucifero praeveniente, dies?
Fallor, an arma sonant? Non fallimur, arma sonabant;
  Mars venit, et veniens bellica signa dedit.
Ultor ad ipse suos caelo descendit honores,
  Templaque in Augusto conspicienda Foro.
Et deus est ingens, et opus. Debebat in urbe
  Non aliter nati Mars habitare sui.
Digna Giganteis haec sunt delubra tropaeis;
  Hinc fera Gradivum bella movere decet;
Seu quis ab Eoo nos impius orbe lacesset,
  Seu quis ab occiduo sole domandus erit.

The sculpture on the temple is described.

Prospicit armipotens operis fastigia summi,
  Et probat invictos summa tenere deos.
Prospicit in foribus diversae tela figurae,
  Armaque terrarum milite victa suo.
Hinc videt Aenean oneratum pondere caro,
  Et tot Iuleae nobilitatis avos.
Hinc videt Iliaden umeris ducis arma ferentem,
  Claraque dispositis acta subesse viris.
Spectat et Augusto praetextum nomine templum;
  Et visum, lecto Caesare, maius opus.

It was vowed by Augustus as the avenger of Julius' death.

Voverat hoc iuvenis tunc, cum pia sustulit arma.
  A tantis Princeps incipiendus erat.
Ille manus tendens, hinc stanti milite iusto,
  Hinc coniuratis, talia dicta dedit:
Si mihi bellandi pater est Vestaeque sacerdos
  Auctor, et ulcisci numen utrumque paro,
Mars, ades, et satia scelerato sanguine ferrum;
  Stetque favor causa pro meliore tuus.
Templa feres, et me victore vocaberis Ultor.
  Voverat, et fuso laetus ab hoste redit.

It also commemorates the vengeance taken on the Parthians for the defeat of the Crassi.

Nec satis est meruisse semel cognomina Marti:
  Persequitur Parthi signa retenta manu.
Gens fuit et campis et equis et tuta sagittis,
  Et circumfusis invia fluminibus.
Addiderant animos Crassorum funera genti,
  Cum periit miles signaque duxque simul.
Signa, decus belli, Parthus Romana tenebat,
  Romanaeque aquilae signifer hostis erat.
Isque pudor mansisset adhuc, nisi fortibus armis
  Caesaris Ausoniae protegerentur opes.
Ille notas veteres, et longi dedecus aevi
  Sustulit: agnorunt signa recepta suos.
Quid tibi nunc solitae mitti post terga sagittae,
  Quid loca, quid rapidi profuit usus equi?
Parthe, refers aquilas: victos quoque porrigis arcus.

Pignora iam nostri nulla pudoris habes.
Rite deo templumque datum nomenque bis ulto,
Et meritus voti debita solvit honor.
Sollemnes ludos Circo celebrate, Quirites:
Non visa est fortem scena decere deum.

May 13*th, a.d. III. Id. Mai.—Rising of the Pleiades. Spring ends, Summer begins.*

Pleiadas aspicies omnes, totumque sororum
Agmen, ubi ante Idus nox erit una super.
Tum mihi non dubiis auctoribus incipit aestas,
Et tepidi finem tempora veris habent.

May 14*th, Prid. Id. Mai.—Rising of Taurus. Europa carried off by Jupiter in the form of a bull: a picture of Europa.*

Idibus ora prior stellantia tollere Taurum
Indicat: huic signo fabula nota subest.
Praebuit, ut taurus, Tyriae sua terga puellae
Iuppiter, et falsa cornua fronte tulit;
Illa iubam dextra, laeva retinebat amictus;
Et timor ipse novi causa decoris erat.
Aura sinus implet; flavos movet aura capillos:
Sidoni, sic fueras aspicienda Iovi.
Saepe puellares subduxit ab aequore plantas,
Et metuit tactus assilientis aquae;
Saepe deus prudens tergum demittit in undas,
Haereat ut collo fortius illa suo.
Litoribus tactis stabat sine cornibus ullis
Iuppiter, inque deum de bove versus erat.
Taurus init caelum: te, Sidoni, Iuppiter auget,
Parsque tuum terrae tertia nomen habet.

Others say that Taurus is Io.

Hoc alii signum Phariam dixere iuvencam,
Quae bos ex homine est, ex bove facta dea.

Reasons why men of straw are thrown into the Tiber.

Tum quoque priscorum Virgo simulacra virorum
Mittere roboreo scirpea ponte solet.
Corpora post decies senos qui credidit annos
Missa neci, sceleris crimine damnat avos.
Fama vetus, tunc cum Saturnia terra vocata est,
Talia fatidici dicta fuisse Iovis:
Falcifero libata seni duo corpora, gentes,
Mittite, quae Tuscis excipiantur aquis:
Donec in haec venit Tirynthius arva, quotannis
Tristia Leucadio sacra peracta modo:
Illum stramineos in aquam misisse Quirites;
Herculis exemplo corpora falsa iaci.
Pars putat, ut ferrent iuvenes suffragia soli,
Pontibus infirmos praecipitasse senes.

Father Tiber's explanation, dating from the visit of Hercules and his 'Argives.'

Tibri, doce verum: tua ripa vetustior urbe est;
Principium ritus tu bene nosse potes.
Tibris arundiferum medio caput extulit alveo,
Raucaque dimovit talibus ora sonis:
Haec loca desertas vidi sine moenibus herbas:
Pascebat sparsos utraque ripa boves.

Et quem nunc gentes Tiberim noruntque timentque,
Tunc etiam pecori despiciendus eram.
Arcadis Evandri nomen tibi saepe refertur:
Ille meas remis advena torsit aquas.
Venit et Alcides, turba comitatus Achiva:
Albula, si memini, tunc mihi nomen erat.
Excipit hospitio iuvenem Pallantius heros:
Et tandem Caco debita poena venit.
Victor abit, secumque boves, Erytheïda praedam,
Abstrahit. At comites longius ire negant:
Magnaque pars horum desertis venerat Argis.
Montibus his ponunt spemque Laremque suum;
Saepe tamen patriae dulci tanguntur amore,
Atque aliquis moriens hoc breve mandat opus:
Mittite me in Tiberim, Tiberinis vectus ut undis
Litus ad Inachium pulvis inanis eam.
Displicet heredi mandati cura sepulcri:
Mortuus Ausonia conditur hospes humo;
Scirpea pro domino Tiberi iactatur imago,
Ut repetat Graias per freta longa domos.
Hactenus: et vivo subiit rorantia saxo
Antra; leves cursum sustinuistis aquae.

May 15*th, Id. Mai.—Dedication of the temple of Mercury. His attributes.*

Clare nepos Atlantis, ades, quem montibus olim
Edidit Arcadiis Pleïas una Iovi.
Pacis et armorum superis imisque deorum
Arbiter, alato qui pede carpis iter;
Laete lyrae pulsu, nitida quoque laeta palaestra,

Quo didicit culte lingua favente loqui,
Templa tibi posuere patres spectantia Circum
Idibus. Ex illo est haec tibi festa dies.
Te, quicumque suas profitentur vendere merces,
Ture dato, tribuas ut sibi lucra, rogant.
Est aqua Mercurii portae vicina Capenae;
Si iuvat expertis credere, numen habet.
Huc venit incinctus tunicam mercator, et urna
Purus suffita, quam ferat, haurit aquam.
Uda fit hinc laurus; lauro sparguntur ab uda
Omnia, quae dominos sunt habitura novos.

Prayer of the fraudulent trader.

Spargit et ipse suos lauro rorante capillos,
Et peragit solita fallere voce preces.
Ablue praeteriti periuria temporis, inquit,
Ablue praeteritae perfida verba die.
Sive ego te feci testem, falsove citavi
Non audituri numina magna Iovis;
Sive deum prudens alium divamve fefelli,
Abstulerint celeres improba verba Noti,
Et pateant veniente die periuria nobis,
Nec curent superi, si qua locutus ero.
Da modo lucra mihi, da facto gaudia lucro,
Et face, ut emptori verba dedisse iuvet.
Talia Mercurius poscentes ridet ab alto,
Se memor Ortygias surripuisse boves.

May 20th, a.d. XIII. Kal. Iun.—The sun enters Gemini. A fight: the death of Castor: the brotherly self-sacrifice of Pollux.

At mihi pande, precor, tanto meliora petenti,
In Geminos ex quo tempore Phoebus eat.
Cum totidem de mense dies superesse videbis,
Quot sunt Herculei facta laboris, ait.
Dic, ego respondi, causam mihi sideris huius.
Causam facundo reddidit ore deus.
Abstulerant raptas Phoeben Phoebesque sororem
Tyndaridae fratres, hic eques, ille pugil.
Bella parant, repetuntque suas et frater et Idas,
Leucippo fieri pactus uterque gener.
His amor, ut repetant, illis, ut reddere nolint,
Suadet, et ex causa pugnat uterque pari.
Effugere Oebalidae cursu potuere sequentes;
Sed visum celeri vincere turpe fuga.
Liber ab arboribus locus est, apta area pugnae.
Constiterant illo (nomen Aphidna) loco.
Pectora traiectus Lynceo Castor ab ense
Non exspectato vulnere pressit humum.
Ultor adest Pollux, et Lyncea perforat hasta,
Qua cervix umeros continuata premit.
Ibat in hunc Idas, vixque est Iovis igne repulsus;
Tela tamen dextrae fulmine rapta negant.
Iamque tibi, Pollux, caelum sublime patebat
Cum, Mea, dixisti, percipe verba, Pater.
Quod mihi das uni caelum, partire duobus;
Dimidium toto munere maius erit.

Dixit, et alterna fratrem statione redemit:
Utile sollicitae sidus uterque rati.

May 21st, a.d. XII. Kal. Iun.—The Agonia [for the second time].

Ad Ianum redeat, qui quaerit, Agonia quid sint;
Quae tamen in fastis hoc quoque tempus habent.

May 22nd, a.d. XI. Kal. Iun.—The Dog Star sets.

Nocte sequente diem canis Erigoneïus exit;
Est alio signi reddita causa loco.

May 23rd, a.d. X. Kal. Iun.—The feast of trumpets.

Proxima Vulcani lux est: Tubilustria dicunt;
Lustrantur purae, quas facit ille, tubae.

May 24th, a.d. IX. Kal. Iun.—Q.R.C.F.

Quattuor inde notis locus est, quibus ordine lectis
Vel mos sacrorum, vel Fuga Regis inest.

May 25th, a.d. VIII Kal. Iun.—Fortuna Publica. Aquila begins to rise.

Nec te praetereo, populi Fortuna potentis
Publica, cui templum luce sequente datum.
Hanc ubi dives aquis acceperit Amphitrite,
Grata Iovi fulvae rostra videbis avis.

May 26th, a.d. VII. Kal. Iun.—Bootes sets: on May 27th the Hyades begin to rise.

Auferet ex oculis veniens Aurora Booten,
Continuaque die sidus Hyantis erit.

Book VI.—*JUNE.*

The name June is of doubtful origin. Heaven-sent explanations are given to the inspired Ovid.

Hic quoque mensis habet dubias in nomine causas:
  Quae placeant, positis omnibus, ipse leges.
Facta canam, sed erunt qui me finxisse loquantur,
  Nullaque mortali numina visa putent.
Est deus in nobis; agitante calescimus illo;
  Impetus hic sacrae semina mentis habet.
Fas mihi praecipue vultus vidisse deorum,
  Vel quia sum vates, vel quia sacra cano.
Est nemus arboribus densum, secretus ab omni
  Voce locus, si non obstreperetur aquis.
Hic ego quaerebam, coepti quae mensis origo
  Esset, et in cura nominis huius eram.

1. *The plea of Juno.*

Ecce deas vidi: non quas praeceptor arandi
  Viderat, Ascraeas cum sequeretur oves,
Nec quas Priamides in aquosae vallibus Idae
  Contulit; ex illis sed tamen una fuit.
Ex illis fuit una, sui germana mariti;
  Haec erat, (agnovi,) quae stat in arce Iovis.

Horrueram tacitoque animum pallore fatebar;
Tum dea, quos fecit, sustulit ipsa metus:
Namque ait, O vates, Romani conditor anni,
Ause per exiguos magna referre modos,
Ius tibi fecisti numen caeleste videndi,
Cum placuit numeris condere festa tuis.
Ne tamen ignores, vulgique errore traharis,
Iunius a nostro nomine nomen habet.
Est aliquid nupsisse Iovi, Iovis esse sororem.
Fratre magis, dubito, glorier anne viro.
Si genus aspicitur, Saturnum prima parentem
Feci; Saturni sors ego prima fui.
A patre dicta meo quondam Saturnia Roma est;
Haec illi a caelo proxima terra fuit.
Si torus in pretio est, dicor matrona Tonantis,
Iunctaque Tarpeio sunt mea templa Iovi.
Maia levis potuit Maio dare nomina mensi,
Hic honor in nobis invidiosus erit?
Cur igitur Regina vocor, princepsque dearum?
Aurea cur dextrae sceptra dedere meae?
An facient mensem luces, Lucinaque ab illis
Dicar, et a nullo nomina mense traham?
Tum me poeniteat posuisse fideliter iras
In genus Electrae Dardaniamque domum.
Causa duplex irae: rapto Ganymede dolebam,
Forma quoque Idaeo iudice victa mea est.
Poeniteat, quod non foveam Carthaginis arces,
Cum mea sint illo currus et arma loco.
Poeniteat Sparten Argosque measque Mycenas
Et veterem Latio supposuisse Samon.

Adde senem Tatium Iunonicolasque Faliscos,
  Quos ego Romanis succubuisse tuli.
Sed neque poeniteat, nec gens mihi carior ulla est;
  Hic colar, hic teneam cum Iove templa meo.
Ipse mihi Mavors, Commendo moenia, dixit,
  Haec tibi; tu pollens urbe nepotis eris.
Dicta fides sequitur; centum celebramur in aris,
  Nec levior quovis est mihi mensis honor.
Nec tamen hunc nobis tantummodo praestat honorem
  Roma: suburbani dant mihi munus idem.
Inspice quos habeat nemoralis Aricia fastos
  Et populus Laurens Lanuviumque meum;
Est illic mensis Iunonius. Inspice Tibur
  Et Praenestinae moenia sacra deae;
Iunonale leges tempus. Nec Romulus illas
  Condidit; at nostri Roma nepotis erat.

2. *The claim of Hebe (Juventas).*

Finierat Iuno: respeximus; Herculis uxor
  Stabat, et in vultu signa vigoris erant.
Non ego, si toto mater me cedere caelo
  Iusserit, invita matre morabor, ait.
Nunc quoque non luctor de nomine temporis huius:
  Blandior, et partes paene rogantis ago;
Remque mei iuris malim tenuisse precando;
  Et faveas causae forsitan ipse meae.
Aurea possedit socio Capitolia templo
  Mater et, ut debet, cum Iove summa tenet;
At decus omne mihi contingit origine mensis:
  Unicus est, de quo sollicitamur, honor.

Quid grave, si titulum mensis, Romane, dedisti
  Herculis uxori, posteritasque memor?
Haec quoque terra aliquid debet mihi nomine magni
  Coniugis. Huc captas appulit ille boves:
Hic male defensus flammis et dote paterna
  Cacus Aventinam sanguine tinxit humum.
Ad propiora vocor. Populum digessit ab annis
  Romulus, in partes distribuitque duas.
Haec dare consilium, pugnare paratior illa est:
  Haec aetas bellum suadet, at illa gerit.
Sic statuit mensesque nota secrevit eadem.
  Iunius est iuvenum; qui fuit ante, senum.

3. *Concordia gives a third derivation.*

Dixit, et in litem studio certaminis issent,
  Atque ira pietas dissimulata foret;
Venit Apollinea longas Concordia lauro
  Nexa comas, placidi numen opusque ducis.
Haec ubi narravit Tatium fortemque Quirinum,
  Binaque cum populis regna coisse suis,
Et Lare communi soceros generosque receptos;
  His nomen iunctis Iunius, inquit, habet.
Dicta triplex causa est: at vos ignoscite, divae;
  Res est arbitrio non dirimenda meo.
Ite pares a me. Perierunt iudice formae
  Pergama; plus laedunt, quam iuvet una, duae.

June 1*st, Kal. Iun.—Carna, or Cranaë.*

Prima dies tibi, Carna, datur. Dea cardinis haec est;
  Numine clausa aperit, claudit aperta suo.

Unde datas habeat vires, obscurior aevo
  Fama; sed e nostro carmine certus eris.
Adiacet antiqui Tiberino lucus Helerni:
  Pontifices illuc nunc quoque sacra ferunt.
Inde sata est nymphe, (Cranaën dixere priores,)
  Nequidquam multis saepe petita procis.
Rura sequi iaculisque feras agitare solebat,
  Nodosasque cava tendere valle plagas.

Screech-owls are described.

Sunt avidae volucres: non quae Phineïa mensis
  Guttura fraudabant, sed genus inde trahunt.
Grande caput, stantes oculi, rostra apta rapinae;
  Canities pennis, unguibus hamus inest.
Nocte volant, puerosque petunt nutricis egentes,
  Et vitiant cunis corpora rapta suis.
Carpere dicuntur lactentia viscera rostris,
  Et plenum poto sanguine guttur habent.
Est illis strigibus nomen: sed nominis huius
  Causa, quod horrendum stridere nocte solent.
Sive igitur nascuntur aves, seu carmine fiunt
  Naeniaque in volucres falsa figurat anus.

They attacked the infant Procas.

In thalamos venere Procae; Proca natus in illis
  Praeda recens avium quinque diebus erat;
Pectoraque exsorbent avidis infantia linguis,
  Et puer infelix vagit opemque petit.
Territa voce sui nutrix accurrit alumni,

Et rigido sectas invenit ungue genas.
Quid faceret? color oris erat qui frondibus olim
Esse solet seris, quas nova laesit hiems.

Cranaë charms them away.

Pervenit ad Cranaen, et rem docet. Illa, Timorem
Pone; tuus sospes, dixit, alumnus erit.
Venerat ad cunas; flebant materque paterque;
Sistite vos lacrimas, ipsa medebor, ait.
Protinus arbutea postes ter in ordine tangit
Fronde, ter arbutea limina fronde notat,
Spargit aquis aditus, (et aquae medicamen habebant),
Extaque de porca cruda bimenstre tenet.
Atque ita, Noctis aves, extis puerilibus, inquit,
Parcite; pro parvo victima parva cadit.
Cor pro corde, precor, pro fibris sumite fibras.
Hanc animam vobis pro meliore damus.
Sic ubi libavit, prosecta sub aethere ponit,
Quique adsint sacris respicere illa vetat.
Virgaque Ianalis de spina ponitur alba,
Qua lumen thalamis parva fenestra dabat.
Post illud nec aves cunas violasse feruntur
Et rediit puero, qui fuit ante, color.

Why beans and bacon are eaten on the first of June. Modern dainties enumerated.

Pinguia cur illis gustentur larda Kalendis,
Mixtaque cum calido sit faba farre, rogas.
Prisca dea est, aliturque cibis quibus ante solebat,
Nec petit ascitas luxuriosa dapes.

Piscis adhuc illis populis sine fraude natabat,
Ostreaque in conchis tuta fuere suis;
Nec Latium norat, quam praebet Ionia dives,
Nec, quae Pygmaeo sanguine gaudet, avem;
Et praeter pennas nihil in pavone placebat;
Nec tellus captas miserat ante feras.
Sus erat in pretio; caesa sue festa colebant:
Terra fabas tantum duraque farra dabat.
Quae duo mixta simul sextis quicumque Kalendis
Ederit, huic laedi viscera posse negant.

Temple of Juno Moneta dedicated on the site of Manlius's house. Other temples, to Mars, and to Tempestas. Aquila now fully in view.

Arce quoque in summa Iunoni templa Monetae
Ex voto memorant facta, Camille, tuo.
Ante domus Manli fuerat, qui Gallica quondam
A Capitolino reppulit arma Iove.
Quam bene, di magni, pugna cecidisset in illa
Defensor solii, Iuppiter alte, tui!
Vixit, ut occideret damnatus crimine regni:
Hunc illi titulum longa senecta dabat.
Lux eadem Marti festa est; quem prospicit extra
Appositum Tectae porta Capena viae.
Te quoque, Tempestas, meritam delubra fatemur,
Cum paene est Corsis obruta classis aquis.
Haec monimenta patent hominum; si quaerimus astra,
Tunc oritur magni praepes adunca Iovis.

June 2nd, a.d. IV. Non. Iun.—The Hyades now fully visible.

Postera lux Hyadas, Taurinae cornua frontis,
Evocat; et multa terra madescit aqua.

June 3rd, a.d. III. Non. Iun.—Temple of Bellona dedicated.

Mane ubi bis fuerit, Phoebusque iteraverit ortus,
Factaque erit posito rore bis uda seges,
Hac sacrata die Tusco Bellona duello
Dicitur, et Latio prospera semper adest.
Appius est auctor, Pyrrho qui pace negata
Multum animo vidit; lumine captus erat.
Prospicit a tergo summum brevis area Circum.
Est ibi non parvae parva columna notae.
Hinc solet hasta manu, belli praenuntia, mitti,
In regem et gentes cum placet arma capi.

June 4th, Prid. Non. Iun.—Hercules Custos.

Altera pars Circi Custode sub Hercule tuta est;
Quod deus Euboico carmine munus habet.
Muneris est tempus, qui Nonas Lucifer ante est:
Si titulum quaeris, Sulla probavit opus.

June 5th, Non. Iun.—A god of three-fold name, Semo Sancus Fidius.

Quaerebam, Nonas Sanco Fidione referrem,
An tibi, Semo pater: tum mihi Sancus ait:
Cuicumque ex illis dederis, ego munus habebo:
Nomina terna fero: sic voluere Cures.

Hunc igitur veteres donarunt aede Sabini;
  Inque Quirinali constituere iugo.

The first half of June is unpropitious for marriage.

Est mihi, (sitque, precor, nostris diuturnior annis,)
  Filia, qua felix sospite semper ero.
Hanc ego cum vellem genero dare, tempora taedis
  Apta requirebam quaeque cavenda forent.
Tum mihi post sacras monstratur Iunius Idus
  Utilis et nuptis, utilis esse viris:
Primaque pars huius thalamis aliena reperta est,
  Nam mihi sic coniunx sancta Dialis ait:
Donec ab Iliaca placidus purgamina Vesta
  Detulerit flavis in mare Tibris aquis,
Non mihi detonsae crines depectere buxo,
  Non ungues ferro subsecuisse licet,
Non tetigisse virum, quamvis Iovis ille sacerdos,
  Quamvis perpetua sit mihi lege datus.
Tu quoque ne propera: melius tua filia nubet,
  Ignea cum pura Vesta nitebit humo.

June 7th, a.d. VII. Id. Iun.—Arctophylax sets. The Feast of Fishermen.

Tertia post Nonas removere Lycaona Phoebe
  Fertur, et a tergo non habet Ursa metum.
Tunc ego me memini ludos in gramine Campi
  Aspicere, et dici, lubrice Tibri, tuos.
Festa dies illis, qui lina madentia ducunt,
  Quique tegunt parvis aera recurva cibis.

June 8th, a.d. VI. Id. Iun.—A temple vowed to Intellect.

Mens quoque numen habet. Menti delubra videmus
Vota metu belli, perfide Poene, tui.
Poene, rebellabas, et leto consulis omnes
Attoniti Mauras pertimuere manus.
Spem metus expulerat, cum Menti vota Senatus
Suscipit; et melior protinus illa venit.
Aspicit instantes mediis sex lucibus Idus
Illa dies, qua sunt vota soluta deae.

June 9th, a.d. V. Id. Iun.—Feast of Vesta.

Vesta, fave! tibi nunc operata resolvimus ora,
Ad tua si nobis sacra venire licet.
In prece totus eram; caelestia numina sensi,
Laetaque purpurea luce refulsit humus.
Non equidem vidi, (valeant mendacia vatum,)
Te, dea; nec fueras aspicienda viro.
Sed quae nescieram, quorumque errore tenebar,
Cognita sunt nullo praecipiente mihi.
Dena quater memorant habuisse Palilia Romam,
Cum flammae custos aede recepta dea est.
Regis opus placidi, quo non metuentius ullum
Numinis ingenium terra Sabina tulit.
Quae nunc aere vides, stipula tunc tecta videres,
Et paries lento vimine textus erat.
Hic locus exiguus, qui sustinet Atria Vestae
Tunc erat intonsi regia magna Numae.

The shape of her temple: it contains no statue.

Forma tamen templi, quae nunc manet, ante fuisse
Dicitur; et formae causa probanda subest.
Vesta eadem est, et Terra: subest vigil ignis utrique,
Significant sedem terra focusque suam.
Terra pilae similis, nullo fulcimine nixa,
Aëre subiecto tam grave pendet onus.
Arte Syracosia suspensus in aëre clauso
Stat globus, immensi parva figura poli;
Et quantum a summis, tantum secessit ab imis
Terra. Quod ut fiat, forma rotunda facit.
Par facies templi; nullus procurrit in illo
Angulus; a pluvio vindicat imbre tholus.
Esse diu stultus Vestae simulacra putavi:
Mox didici curvo nulla subesse tholo.
Ignis inexstinctus templo celatur in illo;
Effigiem nullam Vesta nec ignis habent.

Derivation of the word Vesta.

Stat vi terra sua; vi stando Vesta vocatur;
Causaque par Graii nominis esse potest.
At focus a flammis et quod fovet omnia dictus;
Qui tamen in primis aedibus ante fuit.
Hinc quoque vestibulum dici reor, inde precando
Praefamur Vestam, quae loca prima tenet.

Relic of an ancient custom. Vesta associated with Fornax.

Ante focos olim scamnis considere longis
Mos erat, et mensae credere adesse deos.

Nunc quoque, cum fiunt antiquae sacra Vacunae,
Ante Vacunales stantque sedentque focos.
Venit in hos annos aliquid de more vetusto;
Fert missos Vestae pura patella cibos.
Ecce, coronatis panis dependet asellis
Et velant scabras florea serta molas.
Sola prius furnis torrebant farra coloni;
Et Fornacali sunt sua sacra deae.
Suppositum cineri panem focus ipse parabat,
Strataque erat tepido tegula quassa solo.
Inde focum servat pistor dominamque focorum
Et quae pumiceas versat asella molas.

Origin of the altar of Jupiter 'the Baker,' or 'the Bruiser'

Nomine quam pretio celebratior arce Tonantis,
Dicam, Pistoris quid velit ara Iovis.
Cincta premebantur trucibus Capitolia Gallis;
Fecerat obsidio iam diuturna famem.

Mars pleads before Jupiter for Rome besieged by the Gauls.

Iuppiter, ad solium Superis regale vocatis,
Incipe, ait Marti. Protinus ille refert:
Scilicet ignotum est, quae sit fortuna meorum;
Et dolor hic animi voce querentis eget.
Si tamen, ut referam breviter mala iuncta pudori,
Exigis: Alpino Roma sub hoste iacet.
Haec est, cui fuerat promissa potentia rerum,
Iuppiter? hanc terris impositurus eras?
Iamque suburbanos Etruscaque contudit arma;

Spes erat in cursu; nunc Lare pulsa suo est.
Vidimus ornatos aerata per atria picta
Veste triumphales occubuisse senes;
Vidimus Iliacae transferri pignora Vestae
Sede. Putant aliquos scilicet esse deos.
At si respicerent, qua vos habitatis in arce,
Totque domos vestras obsidione premi:
Nil opis in cura scirent superesse deorum,
Et data sollicita tura perire manu.
Atque utinam pugnae pateat locus, arma capessant,
Et, si non poterunt exsuperare, cadant.
Nunc inopes victus ignavaque fata timentes,
Monte suo clausos barbara turba premit.

The gods hold counsel.

Tum Venus et lituo pulcher trabeaque Quirinus
Vestaque pro Latio multa locuta suo.
Publica, respondit, cura est pro moenibus istis,
Iuppiter, et poenas Gallia victa dabit.
Tu modo, quae desunt fruges, superesse putentur
Effice, nec sedes desere, Vesta, tuas.
Quodcumque est solidae Cereris, cava machina frangat,
Mollitamque manu duret in igne focus.
Iusserat: et fratris virgo Saturnia iussis
Annuit, et mediae tempora noctis erant.

Jupiter gives his advice to the Romans in the form of a riddle: the riddle is guessed: the siege is raised.

Iam ducibus somnum dederat labor: increpat illos
Iuppiter et sacro, quid velit, ore docet:

Surgite, et in medios de summis arcibus hostes
Mittite, quam minime tradere vultis, opem.
Somnus abit, quaeruntque novis ambagibus acti,
Tradere quam nolint et iubeantur opem.
Esse Ceres visa est. Iaciunt Cerealia dona:
Iacta super galeas scutaque longa sonant.
Posse fame vinci spes excidit: hoste repulso
Candida Pistori ponitur ara Iovi.

Procession of bare-footed ladies. Its ancient origin.

Forte revertebar festis Vestalibus illac,
Qua Nova Romano nunc Via iuncta Foro est.
Huc pede matronam vidi descendere nudo:
Obstupui tacitus sustinuique gradum.
Sensit anus vicina loco, iussumque sedere
Alloquitur, quatiens voce tremente caput.
Hoc, ubi nunc fora sunt, udae tenuere paludes;
Amne redundatis fossa madebat aquis.
Curtius ille lacus, siccas qui sustinet aras,
Nunc solida est tellus, sed lacus ante fuit.
Qua Velabra solent in Circum ducere pompas,
Nil praeter salices cassaque canna fuit.
Saepe suburbanas rediens conviva per undas
Cantat et ad nautas ebria verba iacit.
Nondum conveniens diversis iste figuris
Nomen ab averso ceperat amne deus.
Hic quoque lucus erat iuncis et arundine densus,
Et pede velato non adeunda palus.
Stagna recesserunt et aquas sua ripa coërcet,
Siccaque nunc tellus; mos tamen ille manet.

Reddiderat causam; Valeas, anus optima, dixi,
  Quod superest aevi, molle sit omne, tui.

The Palladium,—at Ilium.

Cetera iam pridem didici puerilibus annis,
  Non tamen idcirco praetereunda mihi.
Moenia Dardanides nuper nova fecerat Ilus:
  Ilus adhuc Asiae dives habebat opes.
Creditur armiferae signum caeleste Minervae
  Urbis in Iliacae desiluisse iuga.
Cura videre fuit: vidi templumque locumque.
  Hoc superest illic: Pallada Roma tenet.
Consulitur Smintheus, lucoque obscurus opaco
  Hos non mentito reddidit ore sonos:
Aetheriam servate deam, servabitis urbem:
  Imperium secum transferet illa loci.
Servat et inclusam summa tenet Ilus in arce,
  Curaque ad heredem Laomedonta venit.
Sub Priamo servata parum. Sic ipsa volebas,
  Ex quo iudicio forma revicta tua est.

It is brought to Rome, and placed in Vesta's temple: saved from burning by Metellus.

Seu genus Adrasti seu furtis aptus Ulixes
  Seu pius Aeneas eripuisse datur,
Auctor in incerto. Res est Romana; tuetur
  Vesta, quod assiduo lumine cuncta videt.
Heu quantum timuere patres, quo tempore Vesta
  Arsit, et est tectis obruta paene suis!
Flagrabant sancti sceleratis ignibus ignes,

Mixtaque erat flammae flamma profana piae.
Attonitae flebant, demisso crine, ministrae:
Abstulerat vires corporis ipse timor.
Provolat in medium, et magna, Succurrite! voce,
Non est officium flere, Metellus ait.
Pignora virgineis fatalia tollite palmis:
Non ea sunt voto, sed rapienda manu.
Me miserum! dubitatis? ait. Dubitare videbat
Et pavidas posito procubuisse genu;
Haurit aquas, tollensque manus, Ignoscite, dixit,
Sacra! vir intrabo non adeunda viro.
Si scelus est, in me commissi poena redundet;
Sit capitis damno Roma soluta mei.
Dixit et irrupit. Factum dea rapta probavit,
Pontificisque sui munere tuta fuit.
Nunc bene lucetis sacrae sub Caesare flammae:
Ignis in Iliacis nunc erit, estque, focis;
Nullaque dicetur vittas temerasse sacerdos
Hoc duce, nec viva defodietur humo.
Sic incesta perit: quia, quam violavit, in illam
Conditur, et Tellus Vestaque numen idem est.

The Gallacci conquered. Crassus defeated and slain.

Tum sibi Callaïco Brutus cognomen ab hoste
Fecit, et Hispanam sanguine tinxit humum.
Scilicet interdum miscentur tristia laetis,
Nec populum toto pectore festa iuvant.
Crassus ad Euphraten aquilas natumque suosque
Perdidit, et leto est ultimus ipse datus.

Parthe, quid exsultas? dixit dea. Signa remittes:
Quique necem Crassi vindicet ultor erit.

June 10th, a.d. IV. Id. Iun.—The Dolphin rises.

At simul auritis violae demuntur asellis,
Et Cereris fruges aspera saxa terunt,
Navita puppe sedens, Delphina videbimus, inquit,
Umida cum pulso nox erit orta die.

June 11th, a.d. III. Id. Iun.—The Matralia.

Iam, Phryx, a nupta quereris, Tithone, relinqui,
Et vigil Eois Lucifer exit aquis.
Ite, bonae matres, (vestrum Matralia festum,)
Flavaque Thebanae reddite liba deae.
Pontibus et magno iuncta est celeberrima Circo
Area, quae posito de bove nomen habet.
Hac ibi luce ferunt Matutae sacra parenti
Sceptriferas Servi templa dedisse manus.

Mater Matuta is Ino, who incurs the wrath of Juno, and flees from home to save her child. She becomes a sea-nymph.

Quae dea sit, quare famulas a limine templi
Arceat, (arcet enim,) libaque tosta petat,
Bacche, racemiferos hedera redimite capillos,
Si domus illa tua est, dirige vatis opus.
Arserat obsequio Semele Iovis: accipit Ino
Te, puer, et summa sedula nutrit ope.
Intumuit Iuno, natum quod matre perempta
Educet. At sanguis ille sororis erat.

Hinc agitur furiis Athamas, et imagine falsa;
Tuque cadis patria, parve Learche, manu.
Maesta Learcheas mater tumulaverat umbras,
Et dederat miseris omnia iusta rogis:
Haec quoque, funestos, ut erat, laniata capillos,
Prosilit et cunis te, Melicerta, rapit.
Est spatio contracta brevi, freta bina repellit,
Unaque pulsatur terra duabus aquis;
Huc venit insanis natum complexa lacertis,
Et secum e celso mittit in alta iugo.
Excipit illaesos Panope centumque sorores,
Et placido lapsu per sua regna ferunt.

The mother, with her son, reaches the Tiber's banks.

Nondum Leucothea, nondum puer ille Palaemon,
Vorticibus densi Tibridis ora tenent.
Lucus erat: dubium Semelae Stimulaene vocetur;
Maenadas Ausonias incoluisse ferunt.
Quaerit ab his Ino, quae gens foret; Arcadas esse
Audit et Evandrum sceptra tenere loci.
Dissimulata deam Latias Saturnia Bacchas
Instimulat fictis insidiosa sonis:
O nimium faciles! o toto pectore captae!
Non venit haec nostris hospes amica choris.
Fraude petit, sacrique parat cognoscere ritum;
Quo possit poenas pendere, pignus habet.
Vix bene desierat; complent ululatibus auras
Thyades effusis per sua colla comis;
Iniiciuntque manus, puerumque revellere pugnant.
Quos ignorat adhuc, invocat illa deos:

Dique, virique loci, miseraе succurrite matri.
  Clamor Aventini saxa propinqua ferit.

Hercules befriends her.

Appulerat ripae vaccas Oetaeus Hiberas;
  Audit et ad vocem concitus urget iter.
Herculis adventu, quae vim modo ferre parabant,
  Turpia femineae terga dedere fugae.
Quid petis hinc, (cognorat enim,) matertera Bacchi?
  An numen, quod me, te quoque vexat, ait?
Illa docet partim, partim praesentia nati
  Continet, et furiis in scelus isse pudet.
Rumor, ut est velox, agitatis pervolat alis,
  Estque frequens, Ino, nomen in ore tuum.

Carmentis entertains her, and prophesies that her son also will be deified as a sea-god. They receive Latin names.

Hospita Carmentis fidos intrasse penates
  Diceris, et longam deposuisse famem.
Liba sua properata manu Tegeaea sacerdos
  Traditur et subito cocta dedisse foco.
Nunc quoque liba iuvant festis Matralibus illam;
  Rustica sedulitas gratior arte fuit.
Nunc, ait, o vates, venientia fata resigna,
  Qua licet; hospitiis hoc, precor, adde meis.
Parva mora est: caelum vates ac numina sumit
  Fitque sui toto pectore plena dei.
Vix illam subito posses cognoscere; tanto
  Sanctior, et tanto, quam modo, maior erat.
Laeta canam; gaude, defuncta laboribus Ino,

Dixit, et huic populo prospera semper ades!
Numen eris pelagi; natum quoque pontus habebit.
In vestris aliud sumite nomen aquis.
Leucothea Graiis, Matuta vocabere nostris;
In portus nato ius erit omne tuo.
Quem nos Portunum, sua lingua Palaemona dicet.
Ite, precor, nostris aequus uterque locis!
Annuerat; promissa fides; posuere labores;
Nomina mutarunt; hic deus, illa dea est.
Non tamen hanc pro stirpe sua pia mater adoret;
Ipsa parum felix visa fuisse parens.
Alterius prolem melius mandabitis illi;
Utilior Baccho quam fuit ipsa suis.

The disasters of Rutilius and Didius.

Hanc tibi, Quo properas, memorant dixisse, Rutili?
Luce mea Marso consul ab hoste cades.
Exitus accessit verbis; flumenque Toleni
Purpureum mixtis sanguine fluxit aquis.
Proximus annus erat: Pallantide caesus eadem
Didius hostiles ingeminavit opes.

The temple of Fortune dedicated. Explanations of the Veiled Statue.

Lux eadem, Fortuna, tua est, auctorque locusque.
Sed superiniectis quis latet iste togis?
Servius est: hoc constat enim; sed causa latendi
Discrepat et dubium me quoque mentis habet.

1. *It was veiled, lest the sight of the dead Tullius' features should cause immoderate grief.*

Num magis est verum, post Tulli funera plebem
Confusam placidi morte fuisse ducis?
Nec modus ullus erat: crescebat imagine luctus,
Donec eum positis occuluere togis.

2. *Another explanation: The wicked Tullia incites her husband to parricide.*

Altera causa mihi spatio maiore canenda est:
Nos tamen adductos intus agemus equos.
Tullia, coniugio sceleris mercede parato,
His solita est dictis exstimulare virum:
Quid iuvat esse pares, te nostrae caede sororis,
Meque tui fratris, si pia vita placet?
Vivere debuerant et vir meus et tua coniunx,
Si nullum ausuri maius eramus opus.
Et caput et regnum facio dotale parentis.
Si vir es, i, dictas exige dotis opes!
Regia res scelus est. Socero cape regna necato,
Et nostras patrio sanguine tinge manus.
Talibus instinctus, solio privatus in alto
Sederat: attonitum vulgus ad arma ruit.
Hinc cruor et caedes: infirmaque vincitur aetas.
Sceptra gener socero rapta Superbus habet.

She drives over her father's corpse.

Ipse sub Esquiliis, ubi erat sua regia, caesus
Concidit in dura sanguinolentus humo.

Filia carpento patrios initura Penates
Ibat per medias alta feroxque vias.
Corpus ut aspexit, lacrimis auriga profusis
Restitit. Hunc tali corripit illa sono:
Vadis? an exspectas pretium pietatis amarum?
Duc, inquam, invitas ipsa per ora rotas.
Certa fides facti, dictus Sceleratus ab illa
Vicus, et aeterna res ea pressa nota.

A portent. The statue is veiled.

Post tamen hoc ausa est templum, monimenta parentis,
Tangere: mira quidem, sed tamen acta loquar.
Signum erat in solio residens sub imagine Tulli:
Dicitur hoc oculis opposuisse manum.
Et vox audita est, Vultus abscondite nostros,
Ne natae videant ora nefanda meae.
Veste data tegitur; vetat hanc Fortuna moveri,
Et sic e templo est ipsa locuta suo:
Ore revelato qua primum luce patebit
Servius, haec positi prima pudoris erit.
Parcite, matronae, vetitas attingere vestes;
Sollemnes satis est voce movere preces;
Sitque caput semper Romano tectus amictu,
Qui rex in nostra septimus urbe fuit.
Arserat hoc templum, signo tamen ille pepercit
Ignis: opem nato Mulciber ipse tulit.
Namque pater Tulli Vulcanus, Ocresia mater
Praesignis facie Corniculana fuit.

The temple of Concordia dedicated by Livia.

Te quoque magnifica, Concordia, dedicat aede
  Livia, quam caro praestitit illa viro.
Disce tamen, veniens aetas, ubi Livia nunc est
  Porticus, immensae tecta fuisse domus.
Urbis opus domus una fuit, spatiumque tenebat,
  Quo brevius muris oppida multa tenent.
Haec aequata solo est, nullo sub crimine regni,
  Sed quia luxuria visa nocere sua.
Sustinuit tantas operum subvertere moles
  Totque suas heres perdere Caesar opes.
Sic agitur censura et sic exempla parantur,
  Cum vindex, alios quod monet, ipse facit.

June 13th, Id. Iun.—A temple dedicated to Jupiter.

Nulla nota est veniente die, quam discere possis.
  Idibus invicto sunt data templa Iovi.

Quinquatrus Minores, a festival of Minerva.

Et iam Quinquatrus iubeor narrare minores.
  Nunc ades o coeptis, flava Minerva, meis.

Minerva herself explains why flute-players parade the streets in long dresses. Their banishment from Rome.

Cur vagus incedit tota tibicen in urbe?
  Quid sibi personae, quid toga longa, volunt?
Sic ego. Sic posita Tritonia cuspide dixit:—
  (Possem utinam doctae verba referre deae!)
Temporibus veterum tibicinis usus avorum

Magnus et in magno semper honore fuit.
Cantabat fanis, cantabat tibia ludis,
Cantabat maestis tibia funeribus.
Dulcis erat mercede labor: tempusque secutum,
Quod subito Graiae frangeret artis opus.
Adde quod aedilis, pompam qui funeris irent,
Artifices solos iusserat esse decem.
Exilio mutant urbem Tiburque recedunt:
Exilium quodam tempore Tibur erat.
Quaeritur in scena cava tibia, quaeritur aris,
Ducit supremos naenia nulla toros.

Story of their restoration,—a surprise.

Servierat quidam, quantolibet ordine dignus,
Tibure, sed longo tempore liber erat.
Rure dapes parat ille suo turbamque canoram
Convocat; ad festas convenit illa dapes.
Nox erat, et vinis oculique animique natabant.
Cum praecomposito nuntius ore venit,
Atque ita, Quid cessas convivia solvere? dixit,
Auctor vindictae iam venit, ecce, tuae!
Nec mora; convivae valido titubantia vino
Membra movent: dubii stantque labantque pedes.
At dominus, Discedite, ait plaustroque morantes
Sustulit; in plaustro scirpea lata fuit.
Alliciunt somnos tempus motusque merumque,
Potaque se Tibur turba redire putat.
Jamque per Esquilias Romanam intraverat urbem;
Et mane in medio plaustra fuere foro.
Plautius, ut posset specie numeroque senatum

Fallere, personis imperat ora tegi,
Admiscetque alios et, ut hunc tibicina coetum
Augeat, in longis vestibus ire iubet:
Sic reduces bene posse tegi, ne forte notentur
Contra collegae iussa redisse sui.
Res placuit; cultuque novo licet Idibus uti,
Et canere ad veteres verba iocosa modos.

Why the festival is called Quinquatrus.

Haec ubi perdocuit, Superest mihi discere, dixi,
Cur sit Quinquatrus illa vocata dies.
Martius, inquit, agit tali mea nomine festa,
Estque sub inventis haec quoque turba meis.

Invention of the flute. Marsyas's arrogance and its punishment.

Prima, terebrato per rara foramina buxo
Ut daret, effeci, tibia longa sonos.
Vox placuit; faciem liquidis referentibus undis
Vidi virgineas intumuisse genas.
Ars mihi non tanti est; valeas, mea tibia! dixi.
Excipit abiectam cespite ripa suo.
Inventam satyrus primum miratur; et usum
Nescit et inflatam sentit habere sonum;
Et modo dimittit digitis, modo concipit auras;
Iamque inter nymphas arte superbus erat:
Provocat et Phoebum; Phoebo superante pependit;
Caesa recesserunt a cute membra sua.
Sum tamen inventrix auctorque ego carminis huius.
Hoc est, cur nostros ars colat ista dies.

June 15th, a.d. XVII. Kal. Iul.—Vesta's temple swept out.

Tertia lux veniet, qua tu, Dodoni Thyene,
Stabis Agenorei fronte videnda bovis.
Haec est illa dies, qua tu purgamina Vestae,
Tibri, per Etruscas in mare mittis aquas.

June 16th, a.d. XVI. Kal. Iul.

Si qua fides ventis, Zephyro date carbasa, nautae:
Cras veniet vestris ille secundus aquis.

The nights of June 16th and 17th.

At pater Heliadum radios ubi tinxerit undis
Et cinget geminos stella serena polos,
Tollet humo validos proles Hyriëa lacertos.
Continua Delphin nocte videndus erit.

June 18th, a.d. XIV. Kal. Iul.

Scilicet hic olim Volscos Aequosque fugatos
Viderat in campis, Algida terra, tuis.
Unde suburbano clarus, Tuberte, triumpho
Vectus es in niveis, Postume, victor equis.

June 19th, a.d. XIII. Kal. Iul.

Jam sex et totidem luces de mense supersunt:
Huic unum numero tu tamen adde diem;
Sol abit e Geminis, et Cancri signa rubescunt:
Coepit Aventina Pallas in arce coli.

June 20th, a.d. XII. Kal. Iul.

Jam tua, Laomedon, oritur nurus, ortaque noctem
  Pellit, et e pratis uda pruina fugit.
Reddita, quisquis is est, Summano templa feruntur,
  Tunc, cum Romanis, Pyrrhe, timendus eras.

Ophiuchus 'the Snake-Holder' rises. Why Æsculapius was raised to heaven under this name. The death of Hippolytus, and his restoration to life: a hint given by a snake: Hippolytus is now Virbius of the Lake of Aricia.

Hanc quoque cum patriis Galatea receperit undis,
  Plenaque securae terra quietis erit,
Surgit humo iuvenis, telis afflatus avitis;
  Et gemino nexas porrigit angue manus.
Notus amor Phaedrae, nota est iniuria Thesei:
  Devovit natum credulus ille suum.
Solliciti terrentur equi, frustraque retenti
  Per scopulos dominum duraque saxa trahunt.
Exciderat curru, lorisque morantibus artus
  Hippolytus lacero corpore raptus erat;
Reddideratque animam, multum indignante Diana.
  Nulla, Coronides, causa doloris, ait,
Namque pio iuveni vitam sine vulnere reddam;
  Et cedent arti tristia fata meae.
Gramina continuo loculis depromit eburnis;
  (Profuerant Glauci Manibus illa prius,
Tunc cum observatas augur descendit in herbas,
  Usus et auxilio est anguis ab angue dato.)
Pectora ter tetigit, ter verba salubria dixit;
  Depositum terra sustulit ille caput.

Lucus eum nemorisque sui Dictynna recessu
  Celat; Aricino Virbius ille lacu.
At Clymenus Clothoque dolent, haec, fila reneri,
  Hic, fieri regni iura minora sui.
Juppiter exemplum veritus direxit in illum
  Fulmina, qui nimiae moverat artis opem.
Phoebe, querebaris. Deus est, placare parenti;
  Propter te, fieri quod vetat, ipse facit.

June 23rd, a d. IX. Kal. Iul.—Flaminius conquered.

Non ego te, quamvis properabis vincere, Caesar,
  Si vetet auspicium, signa movere velim.
Sint tibi Flaminius Trasimenaque litora testes,
  Per volucres aequos multa monere deos.
Tempora si veteris quaeris temeraria damni,
  Quartus ab extremo mense bis ille dies.

June 24th, a.d. VIII. Kal. Iul.—Syphax and Hasdrubal conquered.

Postera lux melior. Superat Masinissa Syphacem;
  Et cecidit telis Hasdrubal ipse suis.

The festival of Fors Fortuna on the river bank.

Tempora labuntur, tacitisque senescimus annis,
  Et fugiunt, freno non remorante, dies.
Quam cito venerunt Fortunae Fortis honores!
  Post septem luces Iunius actus erit;
Ite, deam laeti Fortem celebrate, Quirites:
  In Tiberis ripa munera regis habet.
Pars pede, pars etiam celeri decurrite cymba;

Nec pudeat potos inde redire domum.
Ferte coronatae iuvenum convivia lintres,
Multaque per medias vina bibantur aquas.
Plebs colit hanc, quia, qui posuit, de plebe fuisse
Fertur, et ex humili sceptra tulisse loco.
Convenit et servis, serva quia Tullius ortus
Constituit dubiae templa propinqua deae.

June 26th, a.d. VI. Kal. Iul.

Ecce suburbana rediens male sobrius aede
Ad stellas aliquis talia verba iacit:
Zona latet tua nunc, et cras fortasse latebit.
Dehinc erit, Orion, aspicienda mihi.
At si non esset potus, dixisset eadem
Venturum tempus solstitiale die.

June 27th, a.d. V. Kal. Iul.—Another chapel of the Lares; and Jupiter Stator.

Lucifero subeunte Lares delubra tulerunt,
Hic ubi fit docta multa corona manu.
Tempus idem Stator aedis habet, quam Romulus olim
Ante Palatini condidit ora iugi.

June 28th, a.d. IV. Kal. Iul.—Quirinus.

Tot restant de mense dies, quot nomina Parcis,
Cum data sunt trabeae templa, Quirine, tuae,

June 30th, Prid. Kal. Iul.—Hercules and the Muses.

Tempus Iuleis cras est natale Kalendis:
Pierides, coeptis addite summa meis.

Dicite, Pierides, quis vos adiunxerit isti,
Cui dedit invictas victa noverca manus.
Sic ego. Sic Clio: Clari monumenta Philippi
Aspicis, unde trahit Marcia casta genus,
Marcia, sacrifico deductum nomen ab Anco,
In qua par facies nobilitate sua.
Par animo quoque forma suo respondet in illa;
Et genus, et facies ingeniumque simul.
Nec, quod laudamus formam, tam turpe putaris;
Laudamus magnas hac quoque parte deas.
Nupta fuit quondam matertera Caesaris illi.
O decus, o sacra femina digna domo!
Sic cecinit Clio: doctae assensere sorores.
Annuit Alcides, increpuitque lyra.

NOTES.

Book I.—*JANUARY.*

1. **tempora** includes (1) the divisions of the year, and (2) the festival days. **digesta** 'arranged in order.' **Latium** adj. = *Latinum*.

2. **signa** 'constellations' (*i.e. sidera*, opp. to *stellae*, 'single stars'). **lapsa** 'which set,' frequentative, like the Greek aorist : *labentia* would mean 'as they set.'

3. **excipe** 'welcome.' **pacato** 'conciliated.' Ovid had incurred the displeasure of Augustus, and had been banished. (See Introduction § 1.)

Germanicus nephew and adopted son of the Emperor Tiberius, and heir to the throne : he conquered a great portion of Germany ; and died by poison, A.D. 19, to the satisfaction of Tiberius, who was jealous of him.

4. **navis,** Ovid often likens his poem to a ship.

5—6. **officio** [for *opificium :* der. *opem*, *facio*], the doing of a service or kindness, 'compliment,' 'attention.' **Huic devoto** both agree with *officio*, which is dat. after *ades* 'give a gracious hearing to.' For the accus. after *aversatus* cf. *μή μ' ἀποστραφῇς* and the like. **numine** a piece of gross flattery, suggesting that G. is a god.

7. **recognosces** 'you will renew your acquaintance with' (cf. IV. 352). The word implies that Germanicus was a learned man, and previously acquainted with these subjects. **eruta** 'unearthed.'

annalibus *i.e.* (1) the public chronicles compiled and kept from very early times by the Pontifex Maximus, and called *annales maximi ;* also the Libri Pontificales, bearing on the

details of public worship; (2) the chronicles drawn up by antiquarians such as Q. Fabius Pictor, M. Porcius Cato, and M. Fulvius Nobilior. See Introd. § 3.

9. **et,** the festivals *also* which have a peculiar domestic interest for you of the Julian family: *i.e.* half-holidays commemorating the exploits of the Caesarean house. Cf. Hor. *Od.* IV. 14.

10. **pater** Tiberius, **avus** Augustus, both by adoption.

11. The antecedent to **quae** is *praemia.* **pictos** 'red-lettered.' The festival days were thus distinguished in the Calendar. Cf. our 'rubric.'

12. **Druso fratre,** the younger Drusus, son of Tiberius, adopted brother of Germanicus. See Introd. § 8. **ferunt**: **feres** 'win' or 'carry off.'

13. **aras** altars of the temples which he built, or restored.

14. **sacris** sc. diebus.

15. **annue** 'be propitious to me' (understand *mihi*). As in l. 6 he speaks to Germanicus as to a god. **laudes** 'glories,' 'praiseworthy deeds.' **per...ire** 'go through,' 'enumerate.'

17. **da . . . dederis** = *si dabis . . . dederis,* a favourite form of expression in elegiacs. **in carmina** . . . 'strength for my song.' **vultu tuo** 'according to the expression of your face.'

19. **movetur** 'sets out' on its journey, 'to meet the criticism' of Germanicus. **pagina** = his book, part put for the whole.

20. **Clario deo,** Apollo had a temple at Claros, in Asia Minor.

21. **sensimus etc.** The order of words is *sensimus enim quae sit facundia etc.*, 'we have felt' *i.e.* 'we all know full well.'

22. **tulit** sc. *facundia tua,* 'wielded the arms of a peaceful citizen.' It was considered highly honourable to defend accused persons in the law courts. Cf. Horace *Od.* II., i. 13 "insigne maestis praesidium reis."

23. **nostras artes** *i.e.* poetry. **impetus** 'inspiration' cf. VI. 6 [der. *in, peto—pet* being the root also of πίπτω (*i.e.* πι-πέτ-ω) 'fall,' πέτομαι 'fly'].

25. **si fas est,** *i.e. si per te fas est,* again implies that Germanicus is a god. **licet** is a word of more general meaning. 'If it is otherwise permissible, and if I have your divine assent.' Merkel reads *scilicet ut fas est . . . rege.*

26. **annus** [the word means properly a 'circle,' so a 'circle of months': connected with *anulus* a 'ring'] *i.e.* the poem about the year, the *Fasti.* So in VI. 21 he calls himself 'conditor anni.'

auspicio [der. *avis, specio* (*inspicio etc.*)]. As a Roman general needed to have favourable auspices before beginning a battle, so the poet Ovid wishes for favourable auspices at the beginning of his poem, that the whole poem may move on to success.

28. [*men-sis* = *μὴν,* connected with *μήνη* 'moon,' months being originally lunar.]

29. **scilicet** 'the fact is' [*scire-licet*].

31. **Ratio est quae moverit** 'still he had arguments too, such as led him to this,' 'and he has a reason, whereby to defend his mistake' (= habetque aliquid tale ut eo tueatur.)

33. 'As long a period as suffices for the birth of an infant:' lit. 'until an infant comes forth into the light.'

34. **temporis** partitive gen. dependent on *hoc.*

35—36. **a** 'after.' **tristia signa sustinet** 'keeps up the signs of mourning.'

37. **vidit** 'had an eye to.' **Quirinus** [*curis,* Sabine word for a *spear*] the deified Romulus. **trabeati** 'clad in the striped robe of state.' *trabea,* a purple robe with white stripes across it [perh. fr. *trabs* 'a beam.']

38. **annua jura daret** 'laid down regulations concerning the year' or 'lasting for a year,' which is the usual meaning of *annuus. Ius* 'law,' *iura* 'the separate enactments of the law' [root the same as in *iungo,* 'that which binds.' Cf. *lex* and *ligare.*]

39. March the month of Mars, April of Venus. Cf. IV. 62.

40. Venus was the mother of Aeneas, from whom the Romans claimed descent. **ipsius** *i.e.* Romuli.

41. **a senibus** *i.e. majoribus,* from which word Maius (May) was said to be derived—as *Junius* (June) from *juvenis.*

42. **numero.** *i.e.* *Quintilis* [*quintus*] = July, *Sextilis* [*sextus*] = August, September, October, &c.

43. Numa added January (Janus' month), and February [*februa* 'offerings to pacify the shades of ancestors'].

44. Note the position of *-que* thus late in its clause. It is a licence Ovid takes only in the pentameter, the *-que* being scarcely ever attached to any but a word of four syllables, and that generally a verb. It occurs at least twenty times in the *Fasti*, nine times in Book III. See Appendix ι.

45—62. With these lines read Introduction, § 5.

45. **ne ignores** 'that you may not be ignorant of.' Beware of translating 'do not be...' **jura** 'regulations' (see l. 38).

46. **lucifer** 'morning star' (Venus), here = 'day.' **officii idem** 'the same kind of duty': see V. 108 'turbae idem,' and II. 334 'soporis idem.'

47. **nefastus** [*ne*, *fastus* from root of φημί, *fari*] an 'unlawful' day, when, the law courts being closed, '*the three words*' in which the *praetor* (or judge) delivered sentence, were 'not spoken.' The words were *Do* 'I grant a trial,' *Dico* 'I pronounce sentence,' *Addico* 'I adjudge.'

48. **fastus** [*fari*] 'lawful' (so Scotch people call the week days 'lawful' days).

49. **neu putaris** (for *putaveris*) 'and you must not suppose.' **perstare** 'are constant.' **sua.** See note on l. 310.

50. *i.e.* there are half-holidays (the *morning* however being the holiday time). Such days were called 'nefasti parte,' and marked in the Calendar ℕ. Others hold that they were *dies intercisi*, and marked EN. *Dies Nefasti* were marked N, *Dies Fasti*, F. See Introd. § 5, p. xxiii.

51. **simul** for *simul ac.* **omnia fari.** *i.e.* the day was no longer *ne-fastus.*

52. **verba** *i.e. tria verba* (l. 47). **honoratus** lit. 'holding office' (*honos*), = 'my lord the judge.' The principal duty of the *praetors* (*urbanus* and *peregrinus*) was to preside in the law courts.

53. **est quoque, quo etc.** 'there are also days on which..., The *dies comitiales* [*cum*, *co*] are alluded to, 'the days of assembly' of the people in their *centuries* [*comitia centuriata*]. **Saepta,** or *ovilia*, were the 'enclosed spaces' in the Campus Martius, into which each class of the centuries passed in turn to vote.

54. *nundinae* [*novem*, *dies*] 'market days,' every ninth, or as we should say, every *eighth* day. In counting, the Romans included both the day from which, and the day to which they reckoned, just as the French call a fortnight *quinze jours.* **ab** 'after.' **orbe** seems to mean 'revolution of the earth,' *i.e.* 'day.' Perh. read *nonus:* 'ninth after the preceding eight-days-cycle,' *i e.* the cycle from one market day to another. (For *orbis* cf. *annus*, l. 26.)

55. **Ausonias** 'Italian, from the Ausones, an ancient tribe in Latium.

56. **grandior** 'well grown.'

57. 'The guardianship of the Nones is assigned to no god,' lit. 'is without a god.' **Omnibus istis** Calends, Ides and Nones. 'The day following' the Calends, Nones or Ides was a *dies ater*, or *religiosus*, worse than '*nefastus*'; not only were the law courts closed, but all public business was suspended. Compare a sailor's superstitious dread of starting on a Friday.

59. On the day after the Ides of July 390 B.C. (*dies Alliensis*) the Romans were defeated by the Gauls at the Allia : and on the same day, so it was said, 477 B.C., the overthrow of the Fabii at the Cremera (cf. ii. 158) took place. Livy, VI. 1, however says that the actual disasters happened on July 18th, not the 16th, and that the 16th was the date of the unlucky auguries which preceded the battle of the Allia.

61. 'These explanations, though they apply to the whole Calendar, shall have been said once for all' (*i.e.* 'will not be repeated by me').

63. **Ecce** implies a sort of joyful surprise :—'Why here is Janus himself, and he wishes you a happy new year, Germanicus.'

65. **biceps** [*bis*, *caput*] 'two-faced.'

67. **ducibus** 'the princes,' Tiberius and his heir Germanicus.

68. **otia agit** 'enjoys rest.' **secura** [*se* 'apart' (= the conjunction *sed*), and *cura*] 'free from care.'

69. **dex-ter** [= δεξίτερος : the termination is that of a comparative, cf. *magis-ter*, *minis-ter*]. **tuis** 'thy favourite.'

70. **candida** refers either to the 'white' marble of the temples, or, more probably, to the clean or newly-whitened

togas of the holiday people. It is also implied that the day was *candidus* 'lucky,' the opposite to *ater:* cf. l. 80. **resera** an allusion to the key (cf. l. 99) which Janus carried.

71. **linguis animisque favete** 'abstain from evil words and evil thoughts.' This command was obeyed by simple silence, that the ill-omened word might by no means slip out. So *linguis favete* (Greek εὐφημεῖτε) meant 'hush,' 'be silent.' In the same sense they said '**bona verba**!' 'use none but words of good omen.'

74. **livida turba** 'slanderous people.'

75. **ut** 'how.' **spica Cilissa** = 'pistil of the (*crocus sativus*) saffron-plant.' *Cilissa,* because the best grew in Cilicia (S. Asia Minor). If it crackled when thrown on the fire, this was counted a good omen. In Burns' *Halloween* a similar omen is taken from nuts. A lover places two nuts in the fire, and divines her fate, according as the nuts remain side by side or leap asunder.

77. **aurum** 'the gilded ceiling.'

79. **intactis** 'clean white.' **Tarpeias arces**. On the first of January the consuls elect entered on their office and went in solemn procession to the Capitol. The Capitoline hill has two summits, the Capitol, on which the great temple of Jupiter stood, and the Arx. The Tarpeian rock, from which criminals were thrown, was part of the Capitol. The names Capitolium, Arx, and Mons Tarpeius are however often used loosely by the poets to denote the whole hill.

80. White the day and white the dress. (Cf. line 70).

81. **purpura** the *toga praetexta* with its broad purple border, worn by the consul, and other great officers of state.

82. **ebur** 'the ivory curule chair' ['curule,' from *currus*, 'the chariot seat,'] on which consuls, praetors and curule aediles had the right to sit.

83. **rudes operum** 'unacquainted with the labours of the farm.' Cf. 'operum solutus.' Oxen destined for sacrifice were set apart from the first and not made to work in the fields. Cf. Horace, *Od.* IV. ii. 55, "iuvenescit...in mea vota." Cattle thus set apart were called ἀφετοὶ by the Greeks.

84. 'the grass of Falerii' near the R. Clitumnus, which was famous for its breed of white oxen. Cf. Macaulay's *Horatius,* "Above all streams Clitumnus is to the herdsman dear," and "Unwatched along Clitumnus grazes the milk-white steer."

88. **digna coli** poetical for *digna quae colatur.* **rerum potente** 'which rules the world.' cf. Horace I. iii. 'Diva potens Cypri.'

89. **tamen** 'But, to return.' The *tamen* implies a suppressed clause, such as 'though I might pursue this subject further, yet . . .'

90. Many of the Roman deities could be identified with Greek ones, as Jupiter with Ζεὺς, Juno with Ἥρα; but Janus had no counterpart among the Greeks. Some think that he was, in his origin, a Sun-god, Dianus, just as Diana was the Moon-goddess. [For loss of D cf. Iuppiter for Diovipiter, III., 418.] But the Roman writers all speak of him as the god of doors or gates [*i-anua, i-re*].

92. **quod sit** 'whatever is,' 'all that is.' *Quod est* would mean 'that particular thing which is.'

93. **tabellis** [dimin. of *tabula* : = root *tam*, τέμνω 'cut'] 'writing tablets' of wood, smeared over with wax, on which they wrote with a sharp pointed iron pen (*stilus*).

96. **repens** [connected with ῥέπω] here used adverbially.

99. [*baculum* a diminutive, bac-ulum = βάκ-τρον : *clavis* = κληϜίς].

100. **ore priore** 'with his front mouth.'

101. **dierum** depends on **operose** 'busy with,' 'engaged upon.'

103. **Chaos**. Some supposed the word *Janus* to be simply a corruption of the word *Chaos*. [χάος is really connected with χαίνω 'to gape'].

105. **corpora** 'the three elements which are left' (the universe being supposed to consist of four elements, earth, air, fire or ether, and water).

107. **secessit etc.,** 'broke up through the disagreement, or fermentation, of its component parts.' [**semel** = ἅπαξ, an original S being softened down, as often in Greek, into a rough breathing.] [**lis** for *stlis*, connected with our English 'strife.']

109. **flamma** = ignis (l. 106), 'the fiery ether,' the upper air, as opposed to *aër* 'the lower atmosphere.' **propior** 'the region nearer to the earth.' **petit** perf. for *petiit.*

110. **medio.** Chaos is a great sphere or ball (l. 111); in the centre of this sphere, at the separation (l. 107) settled earth

and water, and round them came, in concentric envelopes, first the *aër*, and then the *flamma* or *aether*.

112. **redii** 'was duly moulded into features and limbs' . . . **redeo** (here used as equivalent to the pass. of *reddo*) (1) to go back, (2) to go into one's right place: cf. V. 12 'inque novas species omne recessit opus.' So reddo, like ἀποδίδωμι, = (1) to give back, (2) to render what is due. (See line 252.)

113. **nŏta,** in apposition to the sentence in the next line.

114. **ante** 'in front,' **post** 'behind.'

115. **quaesitae formae** 'of my acquired shape.'

116. **noris** = *noveris. nosco* 'I ascertain' or 'learn,' *novi* 'I have learnt,' 'I know.'

120. **cardinis** the 'hinge' or 'axis' of the sphere of the universe.

121. **cum libuit** 'when it is my pleasure.'

122. **perpetuas** 'uninterrupted.' So *perpetui montes* means not 'the eternal hills,' but 'an unbroken chain of hills.'

123. **miscebitur.** For the indic. cf. Hor. *Odes* "Sustulerat, nisi Faunus ictum Dextra levasset."

124. **condita** 'imprisoned.' The temple of Janus was shut in time of peace, open in time of war. From Numa to Augustus it was only once shut, after the first Punic war.

125. **Horis.** They were named Eunomia, Dike, Eirene.

126. **it redit** 'comes and goes.

127. **inde** *i.e.* from *ire* and *ianua* 'a door,' implied in the preceding *cardinis*, *foribus* etc. **Eanus** is a variety of the name, given by Cicero. cf. 90. **cereale** 'wheaten.'

128. **cui** = *cuius altari.* **libum** a cake called *ianual.* **farra mixta sale** = the *mola salsa*, with which the head of the victim was sprinkled. At every solemn sacrifice Janus was first propitiated, even before Jupiter, lest he should close the door against the prayers offered to other gods.

129. **Patulcius** [*pateo*] 'the opener.' **Clusius** [*claudo*] 'the shutter.'

131. **scilicet** 'the reason is.' See l. 29.

alterno nomine 'by the alternate use of the two names.' **diversas vices** 'the alternate exercise of opposite duties.'

134. **aliqua parte** 'in some degree.'

135. **hinc atque hinc** 'on this side and on that': lit. '*from* this side' . . . . The Romans (and Greeks) habitually used *from* in such cases, *e.g.* *a dextra* 'on the right,' *a tergo* 'in the rear.'

136. **populum** 'the outer world.' **Larem** 'the household god.' The altar of the Lares faced you as you entered the *atrium*, or inner court, see Note on V. 129.

141. **Hecate** in Hades, Diana on earth, Luna in heaven, are one and the same deity. In places where three roads met statues were placed representing her, under the name of Trivia, with three heads, one of a horse, one of a dog, and the third of a lion.

142. **servet** 'observe.' **ternas** (distrib.) 'sets of three.'

144. Join **non moto. bina** 'both sides at once.'

146. **difficilem** 'intractable' opp. to *facilis* 'affable,' 'tractable.'

149. **frigoribus** abl. of time.

150. **incipiendus . . . .** 'would have been better begun with spring.' For the indicative *erat* see Note on V. 414 and Appendix θ.

152. **gravido** 'teeming.'

153. Join *modo formatis*.

154. **prodit** from *prodeo*. **seminis herba** the blade (of corn) from the seed. [*herba*, φέρβω 'feed'].

157. **blandi soles** 'the sunny days are inviting.' **ignota** 'the stranger.'

160. **haec** fem. by attraction to *novitas* 'this (spring-time) should rightly have been called the opening of the year.'

161. **multis** *sc. verbis*.

163. **bruma** [= *brevima*] 'the shortest day,' 'the winter solstice.'

165. **cur non sine litibus** *i.e.* why it was a *dies fastus* (see l. 48.)

167, 8. 'I associated the infancy of the year with the transaction of business, lest from an idle beginning the whole year might prove idle.' (Cf. line 26).

169, 70. The sense is—'So every man does just one stroke of work at his trade, whatever it is, enough to give evidence of his usual occupation and no more.'

delibo 'to sip,' 'to take a little.' **agendo** lit. 'by practising it.'

172. See note to line 128.

175. **laeta verba** 'a happy new year.'

178. "Well begun is half done," we say. **omen** [for *os-men*] was an indication of the divine will drawn from words or sounds. Cicero, *de Div.* II., 40, 84 gives a good instance of an omen. When M. Crassus was starting on his ill-fated expedition against the Parthians, and the army was drawn up at Brundusium, just before the embarkation, a man went by crying 'cauneas,' "figs for sale." The word *cauneas* was universally accepted by the soldiers as an omen, 'cau(e) ne eas.'

179. **timidas** 'superstitious' cf. II. 350.

180. **primum** adv., to be joined with *visam.*

181. sc. on the 1st of January.

184. 'I left no interval between his last words and my answer.'

185. **Quid sibi vult** 'what means . . . ?' **palma** usually = the date-palm, here = the 'date' itself, which was generally called *caryōta.* Dates, often gilded, figs and other *sweet* things were usual New Year's gifts. **rugosa** 'wrinkled' because dry.

187. **sequatur** 'attend.'

188. **dulcis** to be taken as a predicate.

189. **stipis** [from the same root as *stipare*, because such small coins were *pressed* together in a heap] 'a small coin': these small brass coins were called **strenae**, whence comes the French *étrenne.* [Our word *stipend* = stipipendium.]

190. **lăbet** lit. 'totter,' *i.e.* be faulty, unexplained. [Not to be confused with lābor, 'to glide.']

191. **quam** which usually qualifies an adjective or adverb, is here used with a verb, a rare but classical use. 'How little you comprehend the times in which you live.' Cf. IV., 463 'quam sit . . . .' and 810 'quam velit.' *fallo* lit. 'escape notice.'

192. **qui putes**. Note *qui* causal with the subjunctive. With *mel* supply *sumptum.*

193. **Saturno regnante** in the *golden age.* Saturn when expelled from heaven by Jupiter came down to Latium and reigned there.

194. **forent** subjunctive, because *cuius...forent* depends on a quasi-negative *vix quemquam.*

196. 'Scarcely has it a point beyond, to which it may still advance.' *quo* = *tale ut eo*, a consecutive use of the relative and subj.

197. Note that the *ablative* of *price* is used, except in the case of the adjectives *magni*, *parvi*, *pluris*, etc. (Cf. Lat. Pr. § 128 *a*).

199. **casa.** Probably an allusion to the *casa Romuli* on the Palatine. **Martigenam** son of Mars (and Rhea Silvia). **capiebat** 'was large enough for.'

202. **fictile** [fingo] 'of clay,' cf. Propertius IV. i., 5 and 7. "Fictilibus crevere deis haec aurea templa," and "Tarpeiusque pater nuda de rupe tonabat."

203. **quae Capitolia.** Notice the frequent Latin construction, whereby the substantive is put into the subordinate, relative clause ; not, as in English, into the principal clause.

207. **iura dabat.** (Cf. line 38) 'lay down laws,' **populis** 'for conquered peoples.' *iura dare* is not to be confounded with the technical expression *ius dare* to 'administer justice,' which is used of the *praetor* or 'judge.'

praetor here means 'commander of the army' [= prae-itor, 'he who goes before']. Cincinnatus is alluded to. See Smith's small *Rom. Hist.* p. 34.

208. **lamina** properly 'a thin plate' of metal : then used, as we use the word, of gold or silver 'plate.' Fabricius, when censor B.C. 276, expelled a distinguished member of the senate for possessing as much as ten pounds' weight of silver 'plate.' Cf. Hor. *Od.* II. ii. 2, 'inimice lamnae.' **crimen** [κρίνω] 'a ground of accusation.' **lĕvis** [ἐ-λαχὺς] 'light,' not to be confounded with *lēvis* [λεῖος] 'smooth,' or *laevus* [λαῖος] 'left.'

210. Cf. Horace, *Od.* I. i. 36, "Sublimi feriam vertice sidera," and *Odes* I. i. 6, "Evehit ad deos."

213. **certant quaerere ut absumant** 'they struggle to get (money), in order to spend it, and when spent they struggle to get it again.' With *certant* cf. the use of *pugno* as in II. 490.

214. 'alternations' (sc. of want and plenty).

215. *ab* 'in consequence of.' (See Note on II. 85 and Appendix *a*).

216. **suffusa** 'diffusing itself under the skin' (in dropsy.) Cf. Horace, *Odes* II. ii. 13, "Crescit indulgens sibi dirus hydrops."

217. A play on words, just as we say, 'Nothing succeeds like success.' **pretium** 'a man's worth in money': **in pretio est** 'is prized.' **census** 'income' = *pretium*. **honores** 'public offices.'

218. **iacet** 'is kept down.'

219. **tamen** *i.e.* although you see how money is valued.

220. **nostras** seems to imply that Janus also received a *stips:* but more likely he identifies himself with the Romans, as he is identified above, in l. 69, 'tuis.' **aera vetusta** the ancient form of money, *i.e.* copper.

222. **moneta** 'money,' which is derived from *moneta*. Properly *moneta* was the 'Mint,' a building attached to the temple of Juno Moneta. Cf. VI. 163.

223. **probemus** 'have no objection to.'

224. **aurea** is emphatic. Tiberius dedicated a restored temple of Janus A.D. 17. These lines 223–226 must therefore have been inserted when Ovid revised his book. See Introd. § 2.

225. **utimur** 'reap the advantage of.'

226. **dignus coli** would be in prose *dignus qui colatur*.

229. **navalis** a predicate. 'Why is one of the two impressions stamped on the brass that of a ship?' See *Dictionary of Antiquities*, or pictures in Liddell's *Rome*, pp. 121 and 128.

231. **duplici imagine** = *bicipiti forma*.

232. **ni.** supply before *ni*—'and you would have been able to recognize me . . . .' **extenuasset** 'made indistinct.' **dies** *fem.* 'lapse of time.'

233. **superest** 'is still left to be told,' lit. 'is over and above' = Greek περιεστί. **Tuscum amnem.** the Tiber rises in Etruria, and forms its boundary.

234. **falcifer deus** Saturn (see l. 193). Join **ante** with *pererrato*.

238. **latente deo** 'because the god lay hid there' [Latium is more probably connected with πλατὺς, *i.e.* the broad plain, π having dropped out.]

241. **solum** 'the plot of ground,' on the Janiculum, on the right, *i.e.* the Etruscan, side of the Tiber. **laevum latus.**

To a man standing on this plot with his face turned in the same direction as that in which the river flows, the Tiber would be on the *left*, the *right* bank of the river being the same as the *left* side of the plot. **cuius** of course depends on *latus*.

242. Macaulay's "yellow Tiber."

243. **silva.** As an illustration of this cf. *Collis Viminalis* [fr. *vimen* 'osier,'] and *Esquilinus* [fr. *aesculus* 'Italian oak.']

246. **Janiculum** [*Janus—colo*].

247. **patiens deorum** 'trodden by gods.' For the construction cf. Horace, *Od.* I. viii. 4, "patiens pulveris atque solis," cf. *Lat. Pr.* § 132.

249. Cf. *Met.* I. 150, "Ultima caelestum terras Astraea reliquit." In the golden age Astraea, the goddess of Justice, lived with other immortals on the earth, which she was the last to leave.

251. **pudor** = αἰδώς, 'a sense of shame,' 'shamefacedness.'

252. **reddere jura** here used very much like *jus dare* (see l. 207), but not in so strictly technical a sense. *Reddo* (see Note on l. 112) = (1) 'to give back,' (2) 'to render what is due.' Thus the postman *reddit*, *i.e.* duly delivers, a letter which has been entrusted to him. So the judge *reddit jura* 'renders justice,' discharging the commission given him.

253. **nil** sc. erat. **pacem postesque tuebar** (a zeugma).

257. Every 'archway' was called a *Janus*. A part of the Forum, containing three such archways, Janus Summus, Medius and Imus, was the Lombard Street or Exchange of Rome. But Ovid here speaks of the small chapel (l. 275) of Janus, which was open in time of war and shut in time of peace. It adjoined the porta Janualis (l. 265), somewhere between the Palatine and Quirinal. By *duobus foris* some think the F. Romanum and F. Julium are meant, Merkel and others the F. R. and F. Piscatorium. Ovid wrote these lines in the reign of Augustus, and takes no notice of Numa's temple 'at the bottom of the Argiletum' (Livy I. 19), or of a temple built by Duillius 'in the Forum Holitorium,' which was afterwards restored by Tiberius, and is alluded to in lines 223—6, added at the revision of the poem. All the temples except the small chapel would seem to have fallen into decay, since Ovid here says 'sacratus in uno.' [In II. 163 there is an allusion to a temple of Janus just outside the Porta Carmentalis, which Merkel identifies with Numa's temple: the ordinary theories of topography seem to identify it with Duillius's.]

260. **Oebalii** 'Spartan' here put for 'Sabine,' the Sabines claiming descent from Sparta. Oebalus was a Spartan king. **rettulit** [for retetulit; *repperit* for repeperit, *reccidit* and *reppulit* for rececidit and repepulit] 'recounted.' **Tatius,** Romulus's rival, of whom the old poet Ennius wrote "Tu, Tite, tute, Tati, tibi tanta, tyranne, tulisti."

261. **ut** 'how'; *i.e. rettulit ut . . . . duxerit* (indirect question). **Tarpeia,** the daughter of the governor of the *arx* (see l. 79), 'enamoured of the golden bracelets' of the Sabines, promised to guide them into the *arx*, if they would give her what they wore on their left arms. She obtained, as the story goes, more than she had asked for. See Smith's small *Rome*, page 10.

262. **arcis iter** the road leading to the *arx*.

264. **fora.** Round the *Forum Romanum* were other smaller *fora*.

265. **portam** [*περάω, πόρος*, and Eng. 'fare'] not the gate of the Arx, but the P. Janualis or gateway (Janus), through which the Sabines had to pass, before beginning the ascent to the Arx (l. 257). The spot was called *Lautolae* [*lavo*] because there were warm baths there. **Saturnia** Saturn's daughter, Juno, the enemy of Rome, as she had been of Troy, from which the Romans claimed descent.

268. **meae artis opus** 'a device peculiarly my own.'

269. **ope** 'faculty' of opening (*recludendi* supplied from *reclusi*). Notice that *ope* is attracted into the relative clause. (cf. 203).

271. **venis** 'springs,' which are the 'veins' of the earth. The soil of Rome is volcanic, and has many such veins. [*vena* = *ves-na*, cf. *ves-ica*].

273. **percepta** for *percepta est.*

274. **tuto** 'when it was again safe.' **forma quae fuerat** 'its previous condition.'

276. **haec** *i.e. ara.* **strue** 'a heap of offering cakes.'

281. **obdo** 'shut in people's faces. **ne qua** 'lest in any way.' The nom. to *possit* is *pax*.

282. Janus had been thrice shut in Augustus's reign.

285. **vestri,** *i.e.* of Germanicus and Tiberius, whom Ovid flatters, by representing him as a sharer in Germanicus's triumph. *vester* can never be used for *tuus*, in the way in which *noster* is used for *meus*.

causa, in apposition to *Rhenus*, which stands for that part of Germany (the N.W.) over which Germanicus triumphed in A.D. 16.

287. **face** an archaism, less usual than the shortened form *fac*. **pacis ministros** Tiberius and his family.

288. **neve praesta** = *et praesta ne*. **auctor** sc. *pacis*.

289. **Quod.** The antecedent to *quod* is the whole of the next line.

291. The son of Phoebus and Coronis was Aesculapius, the great Healer.

292. The Insula Tiberina, in the bend of the Tiber, opposite the Capitol. See Map, and Smith's small *Rom. Hist.* p. 134.

294. Aesculapius, the son of Apollo, was the grandson of Jupiter.

298. Cf. Horace *Odes* I. xxviii. 4 "Aerias tentasse domos, animoque rotundum Percurrisse polum," and Virg. *Georg.* II. 475 "Felix qui potuit rerum cognoscere causas."

299. **pariter vitiisque locisque** 'the failings alike and the abodes of men.'

303. **perfusa fuco** 'glossed over with false brilliancy.'

306. **supposuere** 'brought under the ken of.'

307. **non ut** lit. 'not in such a way that . . . .' *i.e.* 'not by Ossa being piled on Olympus, but in a higher sense.' Cf. Virgil *Georg.* I. 281 "Ter sunt conati imponere Pelio Ossam Scilicet, atque Ossae frondosum involvere Olympum," and Horace *Odes* III. iv. "Fratresque tendentes opaco Pelion imposuisse Olympo."*

* It will be convenient to state once and for all who were the Titans, Giants and others, whom Ovid, like most of the Latin poets, constantly confuses.

a. **Uranus** and **Gaia** were the parents of four distinct generations of children.

(1) 'The hundred-handed' (Gyges, Briareus, etc.)

(2) The Cyclopes.

(3) The Titans (Cronus, Hyperion, Oceanus, Iapetus, etc.) and their sisters (Rhea, Themis, Tethys, etc.)

(4) The Giants (Porphyrion, etc.)

Tartarus and **Gaia** were the parents of:—

(5) Typhon or Typhoeus.

[These five generations were all γηγενεῖς, 'Earth-born.']

[**Poseidon**

309. **metabimur** 'will map out' as a soldier would a camp. The military metaphor, suggested by the mention of the warring Giants in the last line, is kept up in this word, and in *ducibus* and *signa*.

310. **suos** 'the days appropriate to them' *i.e.* to the *vaga signa* 'the shifting constellations.'

It is hardly necessary to state here that the reflexive pronouns *se* and *suus*, in their ordinary construction, refer to the subject of the verb, usually of the principal verb. Sometimes however the reflexive refers to a case other than the nom. or acc. of the subject, notably and most frequently in close combination with various cases of *quisque*, as in 'suum cuique esto,' where *suum* refers to the dative, *cuique*. So it sometimes has reference to other words which are not the grammatical subjects of a sentence, provided always that no ambiguity is possible. Perhaps we may say that in such cases the reflexive refers to the logical subject, or an implied subject, rather than to the grammatical subject of the sentence.

Ovid appears specially fond of this use of *suus*, which lends itself to the brachylogical turn of expression appropriate to the Elegiac couplet. In an Appendix (ζ) I have put together the instances which occur in the *Fasti*.

311. *i.e.* the third night before the Nones come on.

313. **Cancer.** See Introduction § 4: and cf. Note on VI. 635.

315. **institerint.** 'If the Nones are close at hand, showery weather will indicate the fact.' (Lit. let the Nones have drawn near.)

Poseidon and *Iphimedeia* (the daughter of Aloeus) were the parents of :—

(6) Otus and Ephialtes.

b **Jupiter** was the son of **Cronus** and **Rhea**.

He fought against and conquered successively :—

(1) the Titans.

(2) the Giants.

(3) Typhon.

(4) the Aloidae, Otus and Ephialtes: [It was they who piled Ossa on Olympus, and Pelion on Ossa.]

Ovid, like Virgil and Horace, often confuses the Aloidae with the Titans and the Giants.

[I have followed Professor Ramsay (page 251, of his *Selections from Ovid*) in this account, which he takes from Apollodorus.]

317. **ex** 'from,' 'after,' 'according to,' as here. But we should rather say '*in* due course.'

318. **Agonali luce** 'on the day of the Agonalia.'

319. Some derive *Agonalia* from *ago*, '*Ago-ne?*' being the request of the sacrificing priest for permission to strike the victim. Permission was given in the words 'hoc age.'

322. **Agone** 'am I to perform (the sacrifice)?' Cf. the Greek *ῥέζω*, lit. 'to do,' meaning 'to sacrifice.'

323. Others derive it from *ago*, because the victim has to be 'driven' to the altar. *veniant*, *agantur* are subj. because they are in the Oratio Obliqua. *Lat. Pr.* § 151.

325. Others from *agna* 'a lamb.' **priscis** lit. 'to the ancients' *i.e.* among them: or, less accurately, 'by the ancients.' It is classed by Dr. Kennedy (*Lat. Gr.* p. 390) as a dat. of the recipient, used instead of Abl. of the Agent, after a passive participle. See Appendix ϵ.

326. **ut...** 'so that (in the word Agnalia) one letter (o) is missing from its place' (in the ordinary form of the word, Agonalia.)

327. Others derive it from *ἀγωνία* 'agony' of fear (=metu). **aqua** *sc. lustrali*, which stood near.

329. Others from *ἀγῶνες* 'the games.' **Fas** 'it is allowable to suppose.' Join *fieri solitis* together.

331. Others—as the poet thinks, rightly –from *Agonia*, an old word for 'pecus' or 'hostia.'

333. **ut . . . ita** '*as* it is true that this reason is uncertain. *so* it is true that the king-priest is bound to . . . .' Instead of '*as*' . . . '*so*,' we should, in English, rather say 'although' . . , 'yet.'

Rex Sacrorum. In ancient days the king was also priest: Melchizedek, king of Salem, was also 'priest of the most high God,' and the patriarchs offered up sacrifice for their families. Afterwards when the offices of king and priest were separated, the title 'king' was still retained by the priestly officers, as by the *Rex Sacrorum* at Rome, and by the *ἄρχων βασιλεὺς* or Minister of Religion, at Athens. The *Rex Sacrorum* was the head of the priests (*sacerdotes*), but all the priests were subordinate to the College or Guild of *pontifices*.

334. **conjuge ovis** 'a ram.' Cf. Horace *Od.* I. xvii. 7, 'Olentis uxores mariti.'

335. **victima** is derived by the poet from *victrix* (*vinco*); **hostia** from *hostis.*

337. **quod** = *tale ut* 'such as to be able,' 'good enough to.'

338. **far et mica** the *mola salsa*, 'meal and salt.' Cf. Horace (*Od.* III., xxiii. 19), speaking of a simple sacrifice, 'Mollivit aversos Penates farre pio et saliente mica.'

339. **lacrimatas** 'shed as tears,' 'distilled,' cf. note on III. 635. [lacrima = *δάκρυ*. For change of D into L cf. *odor olere: Ὀδυσσεὺς*, Ulysses.]

342. **fila croci** *i.e.* saffron. '*rubri*' 'reddish yellow.'

343. **herbis Sabinis** 'savin,' a kind of juniper, and a plant used for sacred purposes.

344. Cf. l. 76. If the leaf crackled loudly, it was held a lucky omen.

347. Join *hic culter.*

349. 'was the first who delighted in blood, namely that of a pig.'

350. **suas opes** *i.e.* the corn. **nocentis** *sc. porcae.*

351. **sata** used as a subst. **lactentia** 'milky' [*lac, γάλα, γα-λακτ-ος*].

352. **suis** from *sus.*

354. **abstinuisse** would be in prose *abstinere:* the perf. infin. for the pres. is found especially often in the second half of the pentameter. **palmite** 'young vine shoot.'

358. **erit, quod possit** 'there will be (wine) for sprinkling.

359. **fides** 'faithful accomplishment.' **noxae deditus** 'handed over to punishment for guilt.'

362. **quid commeruistis?** 'what have you been guilty of?' This word, properly used of the punishment, is often used of the offence.

363. Virgil has told the same story of 'pastor Aristaeus' at the end of his Fourth Georgic: He taught men the management of bees. **cum stirpe** 'root and branch.'

365. **genetrix** the water nymph Cyrene. **caerula** 'azure,' like the sky, or, as here, water [akin to *caesius*, 'bluish-grey,' not from *caelum*].

367. **Proteus** an old god of the sea, who was a prophet and could change his form at will.

368. **dabit** 'will inform you.'

373. **adulterat** [*? ad, alter*] 'falsifies.

374. **sua** 'his proper.'

379. **examina** 'swarms' [from *exigo* 'to drive out': *examen* sometimes means 'the tongue of a balance' from *exigo* 'to adjust *exactly*, to a nicety']. The 'bees' were carrion flies.

380. **anima** 'breath,' 'soul,' 'life,' different from *animus* 'mind.'

381. **pascit pratum** 'is grazing on a meadow.' So Tibullus II. v. 25 '*Pascebant herbosa Palatia vaccae.*' Another reading is *Poscit ovem fatum.*

verbenas 'sacred boughs.' **improba** ('unconscionable') 'irrepressible,' 'insatiable.' So '*improbus anser*' 'the goose which *won't* stop cackling.'

383. **quid tuti** 'what safety?'

385. **Persis** (properly fem. adj.) 'Persia.' **Hyperion** the Sun-god, called by the Persians Mithras.

387. **triplici.** See 141.

Pro virgine. The legend was that a hind was miraculously substituted for Iphigenia, when she was being sacrificed by her father Agamemnon at Aulis.

389. **Triviae** Hecate: see l. 141. **libare** 'to take *a little* of': so used of all kinds of offerings, of which a little, not the whole was presented. **Sapaei** a Thracian people, near the Aegean. Ovid probably saw (*vidi*) their rites, as he passed through their country to his place of banishment on the Black Sea.

390. **Haemus** 'the Balkans,' the great range which runs E. and W. through Bulgaria.

395. **linguae crimen habetis** 'you are accused of tale-bearing.'

397. **ut proxima, etc.** 'according as each (bird) is a favourite with the gods'; or 'flies nearest to the gods,' *i.e* highest.

398. Auguries were drawn from birds (1) when flying (*praepetes*) [πέτομαι], or (2) as they uttered their notes (*oscines*) [*os, cano*].

402. **Idaliis** 'of Venus.' Idalium, a town in Cyprus, was sacred to Venus.

focis 'altars.'

403. **defensa Capitolia** 'the saving of the Capitol.' For the form of expression cf. 'ademptus Hector,' the removal of Hector, 'post urbem conditam,' since the foundation of Rome. For the story see Smith's small *Rom. Hist.* p. 47 [*an-ser*, or *han-ser* = χήν, Germ. *gans*, Eng. 'gander'].

404. **Inachi** voc. of *Inachis*, 'daughter of Inachus,' *i.e.* Io. The goose was offered to the Egyptian goddess Isis, with whom Io was confounded.

lauta [*lavo*] 'dainty' in demanding the choicest bit, the liver, for her 'dish' (*lances*).

405. **cristatus** 'with a crest, or comb.'

406. **quod provocet** virtual Oratio Obliqua. *Lat. Pr.* § 151. The reason is not the writer's, but is put into the mouth of the goddess: 'he is to be killed, because, she says, he wakes the day . . .'

408. **patriis** 'native.' Ovid speaks of the Constellation as if it were a real dolphin: so he attributes to the Crab in the sky the redness of the natural crab, VI. 635.

409. **medio discrimine** 'dividing point' (not identical however with *bruma* [*i.e. brevima*] 'the shortest day'). **superabit** = *supererit*.

411. **Tithono** Aurora's husband. [*Aurora* for *Ausosa*, conn. with αὔως or ἠώς 'dawn.']

412. **pontificale sacrum** 'a high festival' celebrated by the Pontifex Maximus himself. **Arcadiae deae** *i.e. Carmentis* or *Carmenta* [*carmen*] *i.e.* 'the prophetic one' the mother of Evander by Mercury.

413. **Turni soror,** *Iuturna*, also a nymph.

414. 'Where the Campus Martius is met by the Aqua Virgo,' an aqueduct built by Agrippa, entering Rome from the N. Its water was particularly 'pure,' and the Romans were fond of bathing in it. For the aqueducts see small map, p. 1.

415. **petam** 'am I to seek' (deliberative subj.).

416. 'in the open sea' 'fairly started on its way,' cf. I. 4 for the same metaphor.

418. **proposito** (subst.) 'undertaking.' **erret** 'be wrongly described.'

419. **prior luna,** *προσέληνος.* So too the Athenians wore in their hair golden grasshoppers, as a symbol of the belief that they were children of the soil (*αὐτόχθονες*). Cf. II. 249, and V. 90. Others think that the epithet *προσέληνοι,* used of the Arcadians, meant 'insolent' [*προυσελέω*], and was by a play on the word taken to signify *πρὸ σελήνης.*

420. A mythical prince of Arcadia.

421. **hic** 'here.' **utroque** *sc. sanguine* (*patris et matris*).

423. **ignes** 'glow' of inspiration.

425. **motus** 'civil discord.'

428. **Parrhasium** 'Arcadian,' from Mons Parrhasius in Arcadia. Notice the fondness of Roman poets for using epithets of restricted, specific meaning instead of those of more general signification. In their mouth the dangers of the sea are 'the dangers of the Bosphorus, or the Euxine,' cold weather is 'the cold of the Pelignian hills.' Often, as here, a word expressive of a part is made to do duty for a whole, and that when the part so selected is not specially appropriate or is rather inaccurate. Evander came not from M. Parrhasius, but from Pallantium: in 495 he is Tegeaeus, in 574 his mother is Maenalis, in V. 97 he is again Nonacrius. In fact Ovid, like most Romans, knew little of geography.

430. **ista** 'that of *yours.*'

431. **erat** 'it was laid down.'

432. Ovid here is thinking also of his own exile; perhaps there is a touch of flattery to the Emperor in '*deo.*'

434. **aliquid** 'it is *some* consolation.' *aliquis* can be used in all the senses of our English word 'some.'

435. **conscia, etc.** 'according as each man's mind is conscious (of innocence or guilt).'

439. **Cadmus** was told by his father that, unless he could find his sister Europa, he was not to return to his home in Phoenicia. So he settled in Boeotia. **Aonia** = *Boeotian:* the

Aones were an ancient Boeotian tribe. The Muses of Helicon were called Aonides.

441. **Tydeus,** exiled from Aetolia, settled in Argos. **Iason** captain of the good ship Argo, who brought back the golden fleece. **Pagasaeus** of *Pagasae* (now Volo) on the coast of Thessaly, the port of Iolchus where Jason was born.

443—444. Suggested by the famous lines of Euripides, ἅπας μὲν ἀὴρ ἀετῷ περάσιμος, ἅπασα δὲ χθὼν ἀνδρὶ γενναίῳ πατρίς. **forti** more than merely 'brave,' 'one of exalted spirit.' It often means 'one of sterling worth,' like '*brav*' in German.

444. **vacuo** 'airy.'

445. **fera . . . tamen** 'wild (though it be), yet . . . [*ferus* from the same root as θήρ. F is an equivalent in Latin for φ, θ and even χ. See Note on V. 193.]

448. **tenet** (*sc. cursum*) 'holds his course for Italy.' **Hesperiam** 'the western land' [ἕσπερος], which Italy was to a Greek.

450. **obvius** 'up the stream.'

451. **Terentus** a part of the Campus Martius, by the Tiber.

453. **ut erat** = ὡς εἶχε, 'just as she was.' **ante puppim.** Instead of one rudder at the stern of the vessel, ships then had two, one on each side just 'in front of the poop.' See woodcut in Dict. of Antiquities.

454. **regentis iter** 'the steersman.'

455. **dextram** '*her* right.'

456. **texta** 'the deck,' the planks being dovetailed one into another.

458. **vix vixque** 'hardly aye hardly': the repetition implies haste and excitement. Cf. *iam iamque, iterumque iterumque.*

460. Another compliment to the Imperial family. Julius Caesar after his death was deified, as 'Divus Julius,' and the same honour was paid to his successors.

461. Mountain, grove and stream were peopled with Oreads, Dryads, Naiads [νάω].

462. **nemus** [νέμω], a forest with open glades for pasturage.

463. 'May it be under happy auspices that you have been beheld by my son and me.' (For the dat. see 325).

465. **hi colles** the seven hills.

466. **petet iura** 'seek authority,' *i.e.* come for orders to the central authority of Rome. Conversely '*dare iura*' Horace *Od.* III., iii. 43.

467. **olim** [*olle* old form of *ille*] 'one day' whether past or future.

468. Join *tantum fati.*

469. **iam** here used of the immediate future, 'presently.' So we sometimes use the phrase 'just now.'

Dardaniae 'Trojan,' bringing Aeneas to Italy.

470. As Helen was the cause of the Trojan war, so Lavinia caused the war between Aeneas and Turnus.

471. These words again are prophetical. *Pallas*, the son of Evander and grandson of Carmentis, was slain by Turnus, and to avenge his death Aeneas slew Turnus.

472. **non-humili vindice.** This abl. is difficult to define. Perhaps it is best regarded as an abl. abs. expressive of attendant circumstance (*Primer* § 125*a*) : 'You will be slain, but a mighty champion will avenge your death.'

473. 'Troy will rise again' in the glory of Rome. The Romans claimed descent from Aeneas, and were fond of calling themselves Trojugenae.

474. **ista ruina** 'that fall of thine, O Troy.' **hostiles** *i.e.* of the Greeks. Greece conquered Troy, Troy-descended Rome will conquer Greece. Corinth fell in 146 B.C.

475. **Neptunia.** The walls of Troy were built by Neptune and Apollo.

476. **minus** almost = *non*, so that **num minus** = *nonne.*

477. **iam** as in l. 469. **pius** 'dutiful,' to the gods, to country, to parents. **sacra** the Penates and other sacred objects, especially the Palladium. **sacra altera** 'a second object of reverence,' in apposition to *patrem.*

478. **excipe** 'welcome,' 'meet on their approach.' It was in Vesta's temple that the Palladium was kept.

479. Julius Caesar and Augustus held the office of Pontifex Maximus : each of them was deified (*deo*).

482. **fas** 'it is the will of heaven' [connected with *fari*: 'the thing spoken.']

483. **nepos natusque dei** *i.e.* Tiberius. His father (by adoption) was Augustus, who was adopted by Julius Caesar. **licet ipse recuset** Tiberius at first pretended reluctance to accept the Empire. **licet** 'although.'

486. **Augusta Iulia** *i.e.* Livia, wife of Augustus, who by his will adopted her into the Julian family, with the title of Augusta.

488. **substitit in medios . . .** '(she came) to the middle of her speech (and there) stopped'—a pregnant construction, common in Greek. Cf. II. 597.

490. **felix** as compared with himself, an exile at Tomi, on the Black Sea. Introd. p. xiii.

492. **Ausonia** = Italy, so called from the Ausones (cf. 428). **Arcade** Evander.

493. **Erytheidas** 'of Erythea,' a small island in the bay of Cadiz, now called Trocadero. **boves** belonging to Geryon, the triple-bodied giant, who lived there. **heros claviger** the Italian 'Hercules,' god of the enclosure [*herc-tum*, ἕρκος], and so of property, is identified by the Roman poets with the Greek Heracles [ἔρι or ἥρ-ως, and κλέος] a god of glory and of battle.

applicat 'brings to shore.' In VI. 80 *appulit* is used in the same sense.

494. **longi orbis iter** 'world-wide journey.' The Pillars of Hercules, Gibraltar, were considered by the ancients the end of the world.

495. **domus Tegeaea** 'the Arcadian home' on the Palatine. Tegea an Arcadian town ; part for whole. (Cf. l. 428.)

497. **Tirynthius.** Hercules, born at Thebes, was brought up at Tiryns in Argolis.

499. **furtum** [φώρ, *fur*, 'thief'] (1) the act of theft ; (2) the thing stolen.

500. **aversos** 'backwards' (*adversos* 'front-wards'). **feros** = a subst.

502. **malum** 'pest' : this is a kind of pun on Cācus (*κăκός* = malus).

503. **pro** 'in proportion to.'

504. **Mulciber** [*mulceo*, perhaps because he softened the hard iron] 'Vulcan.'

507. **ora** 'skulls.'

509. **male** 'ill' *i.e.* 'imperfectly.'

510. **furta** cf. l. 499.

511. **accipio revocamen** 'I accept the omen of my recall.' So in Greek *δέχομαι τὸν ὄρνιν.*

514. **iuga** 'yokes of oxen.'

515. **hic** opp. to *ille* (513). **caelum.** Hercules once relieved Atlas of the burden of the sky. [*um-erus*, wrongly spelt *humerus*, = *ὦμος*.]

516. **motu** by the movement he imparted to the mass. **onus** so called because he put his shoulder under it.

520. **ferox** 'high-spirited.'

521. **quis** = *quibus*. **male fortis** 'cowardly.'

523. **Typhoeus** (Gk. acc. *-oëa*) or *Typhon*, a fire-breathing giant buried under Mount Aetna.

525. **occupat** 'closes with him,' 'is the first to strike,' like *φθάνει.*

Alcides Hercules, grandson of Alceus. **adducta** 'drawn back to' the shoulder. **trinodis** 'knotty.' *tres* is often used for an indefinite number : so *trecenti* for any large number.

526. **ter quater** for *ter quaterve.* Cf. *plus minus.*

527. **sedit** 'was delivered, or thrust, home.'

531. The Ara Maxima stood in the Forum Boarium. Cf. VI. 409.

534. **usa** 'enjoyed the presence of' **suo** 'as her own.' Henceforth he will belong not to earth, but to heaven.

537. **Idibus.** See l. 56. Instead of the *agna* there spoken of we have here a 'wether' sheep.

539. Augustus gave up to the senate and people the control, not of all, but of the least troublesome of the provinces, on the Ides of Jan. B.C. 27. *Omnis* is probably an intentional exaggeration.

540. **tuus** sc. *O Germanice*, to whom the *Fasti* was dedicated (l. 3).

541. Round the walls of the *atrium* were suspended waxen masks (*imagines*) of every ancestor who had held a curule office: these masks or busts were in some way connected by threads, so as to show the *stemma* or pedigree.

generosa 'of noble families.' **contigĕrunt** see Append. λ.

543. The *Scipios* received the *agnomen* of *Africanus*: *P. Servilius* that of *Isauricus*. (He defeated the Isauri, in Asia Minor, N. of Mt. Taurus, and triumphed B.C. 74.)

544. *Q. Caecilius Metellus Creticus* subdued Crete, B.C. 69—71.

545. *Q. Metellus Numidicus* defeated Jugurtha in Numidia, B.C. 109.

M. Valerius consul 263 B.C. was called *Messalla* from Messana in Sicily.

546. *Scipio Africanus* (the younger) was called *Numantinus* from taking Numantia in Spain, B.C. 133. **notam** usually in bad sense 'brand': here, in a good one, 'mark of distinction.'

547. *Drusus Germanicus* was Tiberius's younger brother, and father of the famous Germanicus to whom the revised *Fasti* is dedicated (l. 3). Drusus died in Germany B.C. 9. Cf. *Horace* IV., iv. 17 'Drusum gerentem bella sub Alpibus.' (See p. xxvii.)

548. **brevis** 'shortlived.' He died under thirty.

551. **ex uno celebres** 'deriving their glory from a single enemy.' *T. Manlius* was surnamed *Torquatus* from the twisted necklace (*torques*) of a Gaul whom he slew. The statue of 'the Dying Gladiator' has a *torques* round the neck.

552. *M. Valerius Corvinus* from a raven (*corvus*) which helped him in his contest with another Gaul. (See Smith's small *Rom. Hist.* p. 48.)

553. Pompey is generally spoken of by Roman writers as '*Magnus.*' Julius Caesar, who conquered him at Pharsalia B.C. 48, was *maior* 'in respect of title.'

555. **cognomen,** sc. Maximus, first borne by Q. Fabius Maximus, conqueror of the Samnites and opponent of 'Tory Democracy' at Rome. Small *Rom. Hist.* p. 59 and 67. In the name *Publius Cornelius Scipio Africanus*, *Publius* is the *praenomen* (corresponding to our Christian name), *Cornelius* is the *nomen* (indicating the *gens*; it ended always in *-ius*)

Scipio is the *cognomen* (indicating a particular family of the great *gens*), *Africanus* is the *agnomen* (confined to the individual who had gained the distinction indicated).

557. Notice the climax in *magnus*, *maior*, *maximus*.

558. **hic** = Augustus.

559. *Augustus* [augeo 'increase'].

561. **augurium** according to Ovid is also from *augeo*: according to modern philologists it is from *avis* and *gar-rio* 'to cry,' γῆρυς 'a cry.'

564. **querna corona** 'the chaplet of oak leaves' given to him who had saved the life of a Roman citizen, was voted in perpetuity to Augustus. **protegat** 'shade.' Tiberius seems to have declined the honour, which Ovid here hopes he will accept. **vestras** 'of your (Imperial) family.'

565. **cognominis** sc. 'Augusti.'

566. **omine quo pater** sc. suscepit.

567. **Titan** *i.e.* Hyperion, the Sun-god, here = 'day.'

568. **Parrhasiae deae,** Carmentis (cf. l. 428). **relata** 'repeated.'

569. **scortea** 'leather,' as part of a dead animal, was not allowed inside the temples of the gods: (so too the touch of a dead body is held to pollute a person by the Jewish law).

571. **Si quis** 'if thou art one who . . . .' **precanti** sc. the priest.

573. **Porrima** [*porro* and *pro*] 'the goddess of the past' according to Ovid: **Postverta** 'the goddess of the future.' Porrima is sometimes called Antevorta or Prosa.

574. **Maenali** vocat. of *Maenalis* fem adj. (Maenalus an Arcadian mountain). Cf. 428.

577. **candida** sc. *Concordia*. *candidus* 'shining white.' *albus* 'dull white.'

578. The temple of *Juno Moneta* (see l. 222), on the Capitoline. **gradus** from the Forum to the temple. See Map.

579. **turbam** *i.e.* the crowded forum.

580. **sacratae manus** of Tiberius, who restored the old temple of Concord, raised by Camillus.

581. *M. Furius Camillus* took Falerii and Veii in Etruria (see Smith's small *Rom. Hist.* p. 43). **antiquam** agrees with *Concordiam* understood: 'the old temple of Concordia.'

583. The *plebs* 'seceded from the patricians' six times. On the fourth occasion (that alluded to here) Camillus made peace between the orders, and vowed the temple of Concord. The *plebs* then gained admission to the chief offices of state by the Licinian Rogations, B.C. 376. See Smith's small *Rom. Hist.* p. 49.

sumptis armis: an exaggeration.

584. 'Her own source of strength' *i.e.* the people.

586. **corrigit** 'sets in order her dishevelled hair': she is at peace again. A later reading is *porrigit*, 'holds out as a peace offering.' Cf. *Amores* I., xiv. 45, "Iam tibi captivos mittet Germania crines": the blond hair of the Germans was much prized at Rome.

dux Tiberius. **auspiciis tuis** *i.e.* while you command our armies: it was the duty of the commander in chief to take the auspices.

587. **triumphatae gentis** *i.e.* the Sigambri, 'conquered' by Tiberius A.D. 9. There was no triumph until later.

589. **rebus** 'by material endowment.' Or perhaps, assuming a bold zeugma, we may translate thus: 'This temple of Concord your mother has built with you, both by the deeds of her life and by the altar she has helped you to erect.' **Genetrix** Livia (see Introd. § 8, III.): she afterwards married Augustus, who adopted her son Tiberius.

590. **magni Iovis** means Augustus, who divorced Scribonia in order to marry Livia.

592. **gerentis aquam** 'the water carrier,' Aquarius.

594. **Oriens** *sc. Sol.* **Lyra** cf. l. 316.

595. **sidere** *sc. demisso.* 'On the night which comes after (the setting of) this constellation.' **Leo,** another sign of the Zodiac, contains the bright star Regulus, called here 'the fire of Leo.'

597. **evolvi** 'unrolled' the parchment.

599. **indicitur** 'is specially proclaimed' by the Pontifices. The holidays laid down by law (*feriae legitimae*) were either at

fixed times (*statae :* like our Christmas), or *feriae conceptivae, i.e.* movable, given out (*indicere*) from time to time annually or otherwise : (such festivals as Harvest Thanksgivings came under this head). Besides these *legitimae feriae* there were occasional holidays extraordinary (*feriae indictae*). [*feriae* = *fes-iae,* conn. with *festus.*]

600. **non stata** *i.e.* '*conceptiva.*'

601. **ut . . . sic** 'although . . . yet.'

605. **emeritum** 'which has earned its repose.' *emeritus* 'a discharged veteran.'

606. **vulnus** *i.e.* shrinks from being opened.

609. **lustrate** [*luo, lavo,* λούω 'wash'] 'purify.'

610. 'pagan' properly one who lived in the country districts: the early Christians were chiefly found in the towns. The word 'heathen' had a like origin.

612. **suis,** from **sus.**

614. **haec** 'the one' (Ceres). *hic,* when contrasted with *ille* signifies the more important of the two, *ille* the other, which is brought in by way of illustration or contrast.

619. **perpetuos** 'uninterrupted.'

620. **usta** 'nipped' whether by cold or by heat. **herba** [φέρβω] 'corn in the blade.'

622. **latet** *i.e.* semen.

623. **neve...cavete** = *et cavete ne...* Take *graves cultis* together.

625. **subiectis** 'when sown.' We now know that ants are really harmless, and carry not grain but their own eggs.

627. **robigo** [*ruber,* 'red'] (1) 'rust,' (2) as here 'mildew.'

629. **aequo** 'than what is right.'

631. **oculos.** Eating 'darnel' was supposed to be hurtful to the eyes. Cf. *Plaut. Mil.* II., iii. 50.

632. **sterilis avena** 'wild oat.'

633. **bis** (1) in the kiln before it was ground, (2) when the bread was baked in the oven. Cf. Virgil, *Georg.* I, 267 "nunc torrete igni fruges, nunc frangite saxo." And cf. VI. 275.

635. **ego** (*opto*). **utraque** *i.e. Ceres et Terra.*

638. **taurus arator.** Cf. II. 12 '*bellator equus.*'

639. **cessabant** 'had a holiday.'

641. **tuae** *i.e.* of Germanicus. Cf. l. 3.

642. **iampridem iacent** 'have for a long time been kept down.'

644. **alumna** 'nurseling.' This word is one of the few which suggest that the Latin language once possessed a present participle passive : *alumnus* = *al-ομενος* : and compare *columna, Vertumnus, autumnus.* So too *amamini* is a participle (= amamini estis, like τετυμμένοι ἐστὲ and the like in Greek).

646. **Ledaeis deis** Castor and Pollux, sons of Jupiter and Leda.

647. **fratres de gente deorum** Tiberius and Drusus. Introd. § 8, III.

648. See l. 413. This temple was in the Forum.

651. **Actiacis.** The civil wars ended B.C. 31 at Actium, (on N.W. coast of Greece.)

657. **primus et ultimus orbis** 'the ends of the world.' **Aeneadas** 'the Romans' descended from Aeneas.

658. **amet** : put in παρὰ προσδοκίαν, *i.e.* as a surprise—the meaning is 'let it now do more than fear Rome, let it love her.'

659. **Pacalibus** 'on the altar of Peace.'

661. **eam** *sc. pacem.*

664. **suo** *i.e.* the *first* book ends with the *first* month.

Book II.—*FEBRUARY.*

4. **exiguum** 'trifling.' Ovid had written light poems 'on love' in elegiac verse, but it was a new thing to try the same metre on a serious subject like the Fasti. Propertius, it is true, had used the metre for weightier themes.

6. **numeris suis** "I lisped in numbers, for the numbers came."

8. **illinc ad haec** *i.e.* from trifles to serious matters.

10. **non omni vacat** 'does not exempt itself from all . . .' Ovid was now, A.D. 3, forty-six years old, and exempt from military service.

11. **mihi** dativus ethicus. The *si* clause extends as far as *ense.*

14. **habilis** 'fit for using.'

15. **Caesar** Augustus, to whom Ovid had originally dedicated the poem. See Introduction § 2. **prosequimur** 'wait upon': properly to escort by way of compliment. **nomina** is emphatic. Ovid means—'I am no soldier: I cannot help in doing the deeds, but I can sing the praises of Augustus, who has done them.'

16. **per titulos ingredimur tuos** 'I advance on a road which abounds with your titles of distinction.' Cf. I. 15 'per laudes ire.'

17. **ades** 'be graciously present.' Notice the quantity of *ĕs* and its compounds.

18. **respice** 'cast a glance back' *i.e.* from higher and more important objects. **pacando hoste** perhaps there is here a special reference to the submission of the Parthians, B.C. 20. For the impersonal use of *vacat*, cf. 565.

20. **fidem** 'proof.'

21. For **pontifices** and **rex** (*i.e. rex sacrorum*) see I. 333. **Flamine** (*sc. Diali*) the priest of Jupiter. The special priests of Mars and Quirinus and of some other gods were also called Flamines [*flamen* perhaps = *filamen* from *filum*, because he wore a 'fillet': or it is connected with *fla-grare*, from the blazing sacrifice]. **lanas** used perhaps for fillets. **quis** dat. pl.

23. **lictor,** 'the attendant' of the *flamen.* **domibus certis** 'for the purification of particular houses,' as opposed to the public purifications alluded to in lines 21, 22. It was necessary that after a birth or a death, the house should be swept out and purified. One emendation suggested, among others, for *certis* is *tersis* 'swept out': Merkel thinks *certis* inexplicable.

24. **cum mica farra** *i.e. mola salsa.* Cf. I. 338.

25. **arbora pura** explained in l. 28 as the pine. **pura** has an active force, 'purificatory.' So **falsa** VI. 122.

26. **tempora** 'temples.'

27. **Flaminicam,** the wife of the Flamen Dialis, who like her husband, had certain duties to perform and was bound by certain vows. Cf. VI. 206.

30. **intonsos.** Shaving first came into vogue at Rome, about 300 B.C., when Scipio Africanus set the fashion. Beards again became fashionable in Hadrian's time.

31. **his** *i.e. februis.* **Luperci** 'priests of Pan' 'traversed' the streets with leather thongs in their hands with which they struck, and so 'purified,' all whom they met.

33. **placatis sepulcris** 'when the tombs are appeased' *i.e.* when the ghosts are laid.

34. **ferales dies** means the festival of the Parentalia, when the shades of the dead were appeased : the last day of it was properly called the *feralia.*

37. **illa,** Greece. **ponere** 'lay aside.' **nocentes** 'the guilty.'

39. **Actoriden.** Patroclus, the grandson of Actor, was purified by Peleus of the accidental murder of Clysonomus. **Pelea.** Peleus had murdered his half-brother Phocus, and from this blood-guiltiness Eurytion freed him. He afterwards, by a mishap, killed Eurytion, and it was from this murder that he was purified by Acastus, to whom he then fled for refuge. **Haemonias** 'Thessalian,' from Mt. Haemus (the Balkan), which, however, is really in Thrace.

42. **Phasida,** Medea 'of Phasis.' When deserted by Jason, she fled to Athens and married Aegeus. She was an enchantress. **credulus** 'too readily believing her story.'

43. **Amphiaraides.** Alcmaeon murdered his mother Eriphyle, who had been bribed to induce her husband Amphiaraus to join in the war of the "Seven against Thebes," which Amphiaraus knew would be fatal to him. Cf. Virgil, *Aen.* VI. 445 "moestamque Eriphylen, Vulnera monstrantem nati." Alcmaeon was purified in the stream of the Achelous, which flows into the sea about thirty miles from Naupactus.

47—54. The 'year of Romulus' consisted of ten months: Numa added two more, January and February, to these. It is admitted that he made February, ending as it does with the festival of Terminus, the last month in the year. The position held by January is not so clear. Some suppose January to have been the eleventh and February the twelfth month, the year beginning with March. Ovid, on the other hand, says that Numa's year began—January, March, April . . . , and ended with . . . December, February: and here states, what we do not find elsewhere stated, that the Decemviri (B.C. 451), presumably in a supplement to the XII Tables, first altered this arrangement, making the year to begin as now—Jan., Feb., March, and to close with December.

50. **finis sacrorum** the Terminalia.

53. **spatio distantia longo** 'the months which had previously been separated by a long interval' *i.e.* by the ten other months.

54. **continuasse** 'to have placed next each other' *i.e.* made February follow January.

55. **Phrygiae matri,** Cybele. **Sospita** one of the titles of Juno. These temples were on the Palatine.

57. **nunc ubi sint.** Merkel, following a majority of MSS., reads Nunc ubi sint illis quae sunt sacrata Kalendis, Templa deae? which Mr. Paley adopts without comment. Not knowing any parallel instance of such a dependent interrogation with nothing to depend on, I have taken one of the alternative MS. readings. Another alternative is to read *sunt* for *sint.*

60. **ducis** Augustus, of whom it was said "urbem marmoream reliquit, quam latericiam acceperat."

61. For the dative see Appendix (ϵ).

62. Before *homines* supply *obligare* 'confer obligations on.'

64. **tui** objective genitive.

65. **caelestibus** *i.e.* to the temples of the gods as above, 55.

66. **in statione** 'on guard.'

67. **tum** on the 1st of Feb. **Helerni** a grove near the mouth of the Tiber [ἕλος 'a marsh']. Paley joins *vicini qua* 'near (the place) where...' **celebratur** 'is thronged.' **advena** because it came from a distance, rising far up in Etruria.

69. **penetrale Numae** the same as the *Regia*, or house of the Pontifex.

Tonantem the temple of Jupiter 'the Thunderer' (cf. I. 202) on the Capitol, built B.C. 22, and distinct from the great temple of Jupiter Capitolinus referred to in '*arce.*' Cf. I. 79.

73. **Titan** the Sun.

75. **aliquis** = *τὶς* 'many a one.'

76. **heri** [*χθὲς*, *her-i* (for *hes-i*) *hes-ternus*, gestern, yesterday].

79. **quem Delphina** 'the Dolphin which...' Cf I. 203 for the construction.

caelatum 'studded.'

81. **seu fuit** 'whether it is the case that he was. .' **index** 'message-bearer' of Neptune when he was wooing Amphitrite.

Lesbida. Arion was born at Methymne in Lesbos.

83. **quod mare.** The adjectival form (*qui*, *quae*, *quod*) of the interrogative is used if it accompanies a substantive. If no substantive is expressed, the substantival form of the interrogative is used (*quis*, *quid*). But sometimes *quis* is used with a substantive, as in Horace *Odes* I. xxiv. 1. 'Quis desiderio sit pudor... ?'

85. **a voce** 'has paused *at* the sound.' *ā voce* not quite the same as *voce.* It is rather expressive of the origin or source. See Appendix *α*.

89. Ovid elsewhere speaks of the '*cornix invisa Minervae.*' **Palladis ales** was the owl.

90. Compare with the lines above, what is said of Orpheus by Virgil, *Georgic* IV. 510, "Mulcentem tigres et agentem

carmine quercus,' and by Horace, *Odes* I. xii. 5, and by Shakspeare, *Henry VIII.* "Orpheus with his lute made trees, And the mountain-tops that freeze Bow themselves when he did sing..."; and notice the strong resemblance in this passage to the words of Isaiah xi. 6.

91. **Cynthia** Diana, so called from Mt. Cynthus in Delos, where she and Apollo were born. **tanquam fraternis...** 'to have been spell-bound by the strains as by those of her brother.'

94. **Ausonis** 'Italian,' fem. adj.

96. **quaesitas** = *conquisitas* 'gained.'

97. **forsitan** [*fors*, *sit*, *an*] properly requires the subjunctive mood after it.

100. **conscia turba** 'band of conspirators.'

101. Ovid addresses the steersman.

103. **deprecor** 'pray to escape' 'to beg off from' something.

104. **pauca referre** 'to repeat some of the *old* melodies.' Compare with this story Mr. Browning's poem of Balaustion's adventure, in which the captive girl sings to the pirates, her captors, the story of Alcestis, in the words of Euripides.

105. **coronam.** At a Greek banquet wreaths were worn as appropriate to music and wine.

106. **quae possit.** *qui* when it = *talis ut*, takes the subj.

107. Tyre was famous for the *murex*, or shell fish, from which the purple dye was made. The **palla** was a long robe worn by musicians. For Ovid's explanation of the long dress, see Book VI. 165.

108. **suos** 'its wonted.'

109. The order of words is—*Veluti olor*, *traiectus canentia tempora durâ pennâ*, *cantat flebilibus numeris.* **penna** 'arrow.' There was an old belief 'that swans sing sweet before they die.' Cassandra singing her death dirge is compared to a swan in the *Agamemnon* of Aeschylus.

113. **fide maius** 'a thing incredible' in apposition to the sentence.

115. **pretium vehendi** 'by way of payment (to the porpoise) for carrying him.' *pretium* is in apposition to the idea conveyed by the next line.

117. **astris** dat. 'among the stars.' So, often, in Virgil '*It clamor caelo*' almost = *in caelum*. [*a*-**st**(**e**)**r**-*um*, and *stella* = **ster**-*ula* are from the same root, **star**, which we find in **ster**-*no* and *στορ-έννυμι*, stars being 'the scatterers of light' or 'the scattered ones.' The *a* is merely parasitic, like a grace-note in music, put in for euphony: so in *étoile* Fr. for *estoile*, and *estelle* Spanish, *e* is introduced.]

119. The order is *tuum-que, Maeonide, pectus, quo Achilles memoratus est, inesse mihi.* **Maeonides** Homer. Maeonia = Lydia.

121. **alterno pectine** 'with alternating measure,' the elegiac hexameter and pentameter. Properly *pecten* or *plectrum* (*πλῆκτρον*), is an instrument shaped like a quill, used for striking the lyre.

124. **praecipuo ore** 'with choicest utterance.'

126. **heroi pedis** 'heroic measure,' *i.e.* the stronger, more dignified hexameter.

erat. He might have said *est*, but uses the past tense with a reference to *volui* in the line before.

127. The title of *pater patriae* was conferred on Augustus, B.C. 2. Tiberius refused it. **curia** 'senate-house' put for 'the senators.' **eques** 'the knights' collectively: so *miles* 'the soldiery.' *nos eques* Ovid belonged to the middle or equestrian class.

130. **iam pridem eras** 'you had for a long time been.' *iamdudum* is used in the same way.

133. **concedes** 'you must yield' to Augustus.

134. **tu dederas**... 'the walls which you had built were only fit for Remus to leap over.' *Remo* so called, dat. of the agent after the gerundive. See Appendix ε.

135. **Tatius** the Sabine king (see I. 260). **Cures** and **Caenina** two small Sabine towns, which 'felt the power of' Romulus. See Smith's small *Rom. Hist.* p. 10.

136. **solis utrumque latus** East and West.

137. **breve nescio quid** 'some scant portion.' **nescio quis** lit. 'some one or other I know not who.'

139. The subjects of Romulus carried off their wives by force (*i.e.* the Sabine women): Augustus made laws to promote and protect marriage.

140. You, Romulus, admit desperadoes to your *asylum*. [**reppulit.** For **pp.** see I. 260.]

142. **dominus** is 'a master' of slaves. **principis.** 'Head of the senate' 'foremost among peers.' This was the title which Augustus preferred. 'Hic ames dici pater atque princeps.' Hor.

144. **patrem** sc. divum Iulium. Julius had adopted Augustus.

145. **puer Idaeus.** Ganymede, the Trojan boy, here means Aquarius, a sign of the Zodiac. See Introd. § 4.

149. **quintus.** In Roman reckoning the 5th day from Feb. 5th is Feb. 9th. So **tertia nox** (153) 'the third night' from Feb. 9th is Feb. 11th.

151. **ne fallare...** 'that you may not be deceived, (I tell you) cold weather is still to come.' See note on I. 45.

153. **Custos Ursae,** or Arctophylax, was Arcas, son of Callisto. She was changed into a bear, and the hunter Arcas was on the point of slaying her, when they were both transferred to heaven, she as Ursa Major, he as Arctophylax (the Bear-Ward), or Boötes, whose chief star is the bright Arcturus [ἄρκτος οὐρά 'a tail'] or Cynosura [κυνὸς οὐρά].

155. **Faunus** the grotesque woodland god, corresponding to Pan of the Greeks.

156. **insula** *sc.* Tiberina (I. 292). **discretas rumpit** 'breaks into two streams.' See Map.

157. **haec fuit illa dies.** Ovid here makes a mistake. Feb. 13 was the day on which they marched out of Rome, not the day of their overthrow, which was the same as that of the battle of Allia, July 18, according to Livy's account. See I. 59, and cf. Livy II. 48—50.

Veientibus 'of Veii,' an Etruscan city, ten miles to the N. of Rome, once its powerful rival.

158. '306.' *et* omitted.

160. **gentiles** 'of the same clan.' **professa** 'volunteered by them.' *profiteri nomen* was the phrase for 'to volunteer.'

161. **miles** 'the soldiery,' followed by *e quis* (= *quibus*).

Cf. *nos eques* l. 127. **castris ab isdem** probably their meeting-place, in front of the consul's house.

163. The Porta Carmentalis seems to have had two or more *viae*, leading through its archways. Just outside the gate, and to its right, was an ancient temple of Janus, built by Numa. See note on I. 257. Another reading is *dextro Iano ;* if that reading be followed Jano will mean 'archway.'

165. **Cremera** a stream, near Veii, flowing into the Tiber. [*hibernus* for hiemerinus = χειμέρινος : χιών, *hiems.* For connexion of B and M cf. Sabinus and Samnium. A person with a cold in the head will at once see the relationship.]

175. Take together *ultima campi.*

177. **rara** 'few and far between.' Stars scattered about the sky,—open basket-work,—a loosely woven texture—could all be described as *rara.* In 1879 A.D. we have the Veientine tactics repeated with curious exactness by Zulus at Ginghilovo.

184. **metus alter** 'fear of a second enemy' (*i.e.* one in ambush).

185. **male** 'to your cost.'

186. **simplex** 'unsuspecting,' 'simple-hearted ;' (sometimes used disparagingly 'simple-minded').

189. **quid faciant** 'what should they do ?' or 'what are they to do ?'

190. **restet** 'does not fail them.'

191. **Laurentes agri** on the coast of Latium, marshy ground, where it is said that wild boars are still found.

192. **fulmineo ore.** Remembering Gray's description of the eagle "The terrors of his beak, the lightnings of his eye," we may translate 'with the lightning of his tusk,' or 'with flashing tusk.'

197. The Fabii claimed descent from Hercules.

201. **olim** 'one day hereafter' cf. I. 467). *Q. Fabius Maximus* (dictator 217 B.C.), who by his wise delays thwarted Hannibal, was known as '*Cunctator.*' Ennius says of him 'Unus qui nobis cunctando restituis rem ;' which line Ovid has here in mind. **cunctando** 'by his masterly inactivity.' Small Hist. p. 87.

202. **cui** dat. of the agent, after the gerundive. *L. Pr.* § 107, *d.*

203. **continuata loco.** *loco* defines *continuata.* Things may be 'continuous in *position*,' or in *time*, or in other ways. Just so τοσοῦτοι in Greek needs definition: τοσοῦτοι τὸ μέγεθος = 'so great,' *tanti.* τοσοῦτοι τὸ πλῆθος = 'so many,' *tot.*

207. **sollemne** [*sollus* an old word = *totus*, and *annus*] 'annual,' 'regular, 'solemn.'

210. **vivis** 'running.'

213. Join *adhuc duris.*

214. **apta legi** not a prose construction.

216. **dum** (watching) 'until ..' The bird was an epicure.

220. **tenuit...** (a zeugma) 'occupied the fountain, and hindered (the fulfilment of) my duty.'

224. There was an idea, recorded by the naturalist Pliny, that rooks did not drink before the figs ripened in Autumn.

227. The Italian Faunus is confused with the Arcadian god Pan here and elsewhere. **eunt** 'proceed on their course.'

232. **plurimus ille** 'his power was in fullest force.' So in Greek ὁ πόταμος ῥεῖ πολὺς *i.e.* 'with full force.'

233. **Pholoë** and the other places which follow are all in Arcadia. Notice the spondaic ending in 235. The river Ladon really runs not into the sea, but into the river Alpheus.

238. **munus ob incolumes oves** 'a reward (*i.e.* sacrifices) for preserving the ewes.'

241. **Pelasgis** a primitive tribe of Greek stock, who retired before the advancing wave of Hellenes into mountainous and remote parts of the country, such as Arcadia; just as the ancient Britons retreated before the English into Wales, Cornwall, and the hills of the Lake Country.

242. **ad haec erit.** The sacrifices at the Lupercalia were performed by the Flamen Dialis. Priest and festival seem to have been discontinued, but to have been restored by Augustus. Hence **erit** 'shall in future officiate.'

246. **concipit fugas** 'takes flight.' 'Panic' is derived from Pan.

247. **nudus** not exactly naked in our sense, but 'lightly clad.' So γυμνός.

250. **luna prior,** προ-σέληνος. Cf. I. 419.

251. **feris similis** *i.e.* 'like that of wild beasts.' **nullos...** 'spent amid none of the ordinary appliances of civilisation.'

252. **rude** 'untaught.'

253. **frugibus** generally of 'corn,' 'the fruits of the earth.' *fructus* of fruits generally, and in particular those of trees.

259. **sub Iove** 'in the open air.' **durabant** 'underwent hardships.'

261. **detecti** *i.e.* the Luperci.

262. **antiquas opes** 'the simple resources of the good old times.' **antiquas** always in a good sense.

264. **suo** 'its native.' A metaphorical way of saying again what he had said in the last line.

267. **veribus** from *veru.* **exta** 'the larger entrails.'

270. **solibus et campo** (hendiadys) = 'the sunny exercise ground.'

271. 'tossing the caber,' which is a sort of small ship's mast, is a sport practised by Scotch Highlanders, and would seem to be something like what is meant by *vectibus.* **misso pondere saxi** = 'putting the stone.'

274. **agunt** 'harry' *ferre et agere* (= φέρειν καὶ ἄγειν) is a technical term for plundering in a raid.

275. **longum erat** 'it would have taken too long a time.' (So *longum est* = 'it would take a long time.') Notice the idiom, whereby the indicative of *esse* is used in such a case instead of the conj. Similarly we have *aequum est, par est, &c.* See Appendix θ.

diversis partibus 'in different directions' in pursuit. **occursu Remi** 'by Remus' falling in with it.'

279. **irritus** 'fruitless,' 'empty-handed' (ἄπρακτος).

280. **nuda** applies to *mensas* as well as to *ossa.*

281. **risit** *i.e.* put a good face on the matter. The *Luperci* were divided into two colleges, of Fabii, and Quintilii, named, says Ovid, after these followers of Remus and Romulus.

284. **quod bene cessit** 'because it turned out well.'

285. **Lupercal** a cave on the West side of the Palatine,

where the Luperci met at the beginning of the *Lupercalia*, the festival of Faunus or Pan.

287. **Silvia.** Rhea Silvia, or Ilia, was by Mars the mother of Romulus and Remus.

288. **patruo** Amulius who had dethroned his brother Numitor.

290. **istis** those whom *you* are destroying.

291. **recusantes** 'reluctant.'

293. **mersus Tiberinus.** 'The drowning of Tiberinus,' a king of Alba, changed the name of the river Albula to Tiberis.

295. **videres** 'you would have seen.' Notice the difference between *vidisses* and *videres*. *Vidisses* would mean 'you would have seen on some one particular occasion': *videres* is more general: "you would have seen habitually, or at any time (if you had chanced to look)." So in Horace *Odes* "*non ego hoc* **ferrem** *calidus iuventa*,' 'I should not have been the man to bear this...'

296. **Maxime Circe.** It deserved its name, being said to have held 250,000 spectators, and to have measured a mile in circumference.

298. **unus et alter** 'first one and then another.'

299. **at** 'why!' expresses wonder.

302. 'I suspect you have some god or other (for your father).' Another reading is *e vobis*: 'I fancy that one or other of you is a god.' But the reading in the text harmonises better with the line which follows.

304. **tam praecipiti tempore** 'such a crisis' (ἀκμὴ καιροῦ).

308. **sinu** 'from his bosom.' Mr. Paley 'sinu (fluvii).'

309. **vagiĕrunt** (cf. 378). **putares** 'you would have thought they had understood' (cf. l. 295).

311. **alveus** 'something hollowed out,' 'cradle,' 'ark'; also of the 'bed' of a river, etc. **impositos** *i.e.* in the ark.

313. **silvis appulsus** almost the same as *ad silvas*. Cf. Virgil *Ecl.* II. 30 '*compellere hibisco*,' and '*It clamor caelo*.'

316. **Rumina.** The *ficus Ruminalis* is mentioned by Tacitus (first century A.D.) as still existing. Ovid says *Rumina* is a corruption of *Romula.* It is really derived from a word, *rumis* or *ruma,* meaning 'udder,' whence comes the verb *rumino.*

317. **feta** 'with young,' 'having just whelped.' See the picture of this wolf (Smith's small *Rom. Hist.* p. 105) as represented in ancient Etruscan art. **gemellos** 'the poor little twins.'

319. **parum** 'it is too little to say...'

320. **sustinuere** 'had the cruelty.' *sustineo* and *audeo,* like τολμάω, ἔτλην, 'to have the heart (to do a thing).'

321. **cauda blanditur** 'wagging her tail she fawns upon.'

322. **fingit** 'licks into shape.' Cf. Horace's 'virgo fingitur artibus' [*fingo* = σφίγγω 'squeeze': so *fallo* = σφάλλω : *funda* = σφενδονή].

323. **scires** cf. l. 295. *ducunt* 'suck' [uber, οὖθαρ, udder.]

324. **nec promissi** = *et non-promissi, i.e.* unexpected.

327. **Arcadio a monte** the mountain Lycaeus (Wolf mountain). **quid vetat** 'what forbids (us to say).'

328. **Faunus** means *Pan.* **Lycaeus** the god who protects from the wolves. [*Lupercus* is from *lupus* and *arceo.* Italian *lupus* = λύκος. For the softening of K into P. cf. *columba* = *palumbes* : *colo* and πόλις, πωλέομαι : *coquo,* πέπων.]

329. **fuerit** (cf. I. 315) '(when) the day shall have dawned.'

332. **Aeolii carceris** the cave of Aeolus, where the winds were stowed.

333. **levis** 'lightly burdened' because his pitcher was **obliqua** 'tilted.'

334. **excipe** 'receive in turn' (= διαδέχομαι).

335. The **Pisces** were the last of the Zodiacal signs (cf. Introduction § 4).

337. **Dione** 'Venus': properly the mother of Venus.

340. **Palaestinae** 'Syrian' (part for whole. See note on I. 428).

342. (eam, sc. Dionem) posse his quoque (salicibus) tegi. For omission of *eam* cf. V. 580; VI. 325.

348. 'they have it as a reward that they are seen as stars.'

349. **ducunt** 'hold,' 'consider.' **genus hoc** 'the finny tribe.'

350. **timidi** *sc. deorum* 'superstitious' (cf. V. 383).

351. **tertia** we should say 'the *second* day after.' **dicta Quirino** 'dedicated to Quirinus.'

353. **Sabinis** 'among the Sabines' lit. 'was to the S. called *curis*.'

354. **a telo...** 'derived his name when deified from the weapon': the sense is loosely expressed.

355. **Quirites** a word of Sabine origin, 'spearmen' [connected with *Cures,* and *curis* or *quiris* 'a spear'] afterwards it came to mean Romans, considered as citizens, not as soldiers. It was used in this sense as a bitter reproach by Caesar to the mutinous 12th legion.

356. **Cures** a Sabine town. Cf. Smith's small *Rom. Hist.* p. 10.

360. **sanguinis officio mei** 'the services of my son.'

361. **alter** Remus. **intercidit** 'has prematurely perished.' *quamvis* properly takes the Subj.

erit pro se... 'shall be held as an equivalent for both.'

365. So too, in Homer, the Nod of Zeus μέγαν ἐλέλιξεν Ὄλυμπον.

366. **pondera movit** 'shifted the poise': the equilibrium was disturbed.

367. It was in the Campus Martius.

368. **iura dabas** cf. I. 207.

372. **patriis equis** cf. Hor. *Od.* III., iii. 15, 'Quirinus Martis equis Acheronta fugit.'

373. **in crimine** *sc. erant* 'lay under accusation.' **falsa** 'wrongly assumed,' 'falsely alleged.'

377. **sinistrae** cf. IV. 759. **trabea** cf. I. 37.

384. **artes militiamque,** hendiadys.

387. **collis** *sc. Quirinalis.*

388. **certi** 'fixed,' Feb. 17. It was one of the *statae feriae.* See I. 599.

395. **farra** emphatic. 'It was spelt only which they sowed.. ' *iacere* 'to sow broadcast.'

397. **flammis torrenda** 'to be parched by an open fire,' they had not learnt to use an oven (Cf. I. 633).

399. **modo...nunc** 'at one time'...'at another time.' **verrebant** 'they swept up' at the end of the parching process.

402. **temperet** 'heat with moderation.' Join *laeti Fornace.*

403. **Curio** [for ŏ cf. VI., 194]. The head of each of the thirty patrician *curiae* was called *curio*, and the president of the Curiones was the *Curio Maximus*. **legitimis verbis** 'in a regular form of words.' **indicit** 'gives notice of.' See I. 599. The Fornacalia was a variable feast, celebrated just before the Quirinalia. **nec stata** = *et...non-stata.*

405. **tabella** 'a notice board' for each *curia.*

407. **stulta** cf. l. 389.

408. **sed facit** 'But on this, the last possible day, takes part in the sacrifices which are now repeated.'

409. **placare** .. 'namely to appease the spirits of our dead ancestors.' **pyras,** like bustis (427) = 'tombs.'

411. **parva** *etc.* Cf. Hor. *Od.* III. xxiii. 17–20, '*Immunis* aram' etc. **manes** [the word means 'the beneficent ones': see the same root in *im-manis*]. The name is a euphemism, intended to propitiate the ghosts. The best known instance of a euphemism is that of *Eumenides*, for the Furies.

413. **porrectis** 'offered (in sacrifice) with outstretched hand.' From *porricio.* **inter caesa et porrecta** was a proverb, 'between the slaying and the offering of the victim,' 'at the eleventh hour.'

414. **fruges** 'meal,' lit. of the fruits of the earth, corn, &c. The *mola salsa* is meant (cf. I. 338).

415. **Ceres** the goddess of corn put for 'corn' itself. **solutae** 'loose.' So Bacchus is put for wine.

416. **testa** = *tegula* four lines above. (Note *tĕgula* from tĕgo, and persōna from sŏno, as exceptions to the rule that derivatives are of the same quantity as the words from which they are derived.)

418. **sua** 'appropriate' to the *foci.* See I. 310, and App. Ç.

419. **idoneus.** He was always called '*pius Aeneas*,' 'dutiful.'

420. **Latine,** Latinus, king of Latium when Aeneas came there.

421. **patris Genio** 'to the Spirit of his father.' *Genius* was the spiritual part of any rational being, which after death was no longer called *genius*, being now numbered among the *lares* or *manes*. Ovid, however, here uses the word *genius* for the spirit of the dead Anchises.

425. **omine ab isto** *i.e.* from that ill-omened neglect.

426. **suburbanis.** Cremation and burial of the dead took place outside the walls. Some of the great roads leading into Rome, notably the Via Appia, are lined with tombs. See the picture in Liddell's *Rome*, p. 169.

428. **ululasse** 'to have gibbered.' Cf. Homer's ψυχαὶ τετριγυῖαι. *ululo* is onomatopoetic. **avi** 'our ancestors' ghosts.'

430. **inane** 'unsubstantial,' 'disembodied.'

432. **praeteriti** 'neglected,' cf. 424. **modus** 'an end.

433. **viduae cessate puellae** 'young widows, be in no hurry to marry.' Cf. *viduae* and *virgines* in V. 439.

434. **exspectet** 'wait for.' **puros** 'unpolluted.' **taeda** 'the marriage torch.' On the evening of the wedding the bride was conducted by torchlight to her new home.

436. **comat.** On the morning of the wedding day the hair of the bride was parted with the point of a spear. Plutarch suggests that this may have been symbolical of capture in war. **recurva** 'bent' or 'curved back,' or perhaps 'old and blunted.' Our wedding ring had a like origin.

437. **atris** 'ill-omened' (*sc.* of burial).

438. There was an expression **inter utramque facem,** meaning 'between marriage and death.'

441. **functa sepulcris** 'duly buried.'

443. **ultra quam** 'beyond the time when there are as many days left of the month as the elegiac couplet has feet.' This would mean eleven. The festival accordingly should end on the 18th. But it began on that day, and is said to have lasted several. Evidently the text is corrupt. The MSS. vary be-

tween *pedes* and *dies* at the end of the line: *dies* is unintelligible; nor has any satisfactory emendation been made.—According to the Tabula Maffeana, the last day of the Festival, *i.e.* the Feralia, was Feb. 21 (IX. Kal. Mart.). Other Calendars are said to put the Feralia on Feb. 18 (XII. Kal. Mart.), *i.e.* eleven days before the end of the month.

Feralia from *fero*, from carrying the offerings to the dead. *fēralis* generally, but here *fĕralis*.

445. **iusta** specially used of '*funeral* rites.'

448. *Tacita* also called *Dea Muta*.

449. **tria tura** 'three portions of frankincense.'

451. **cantata** 'charmed.' **plumbo**: there is another reading *rhombo*, but it is found in no good MS.

454. **maenae.** Fish were emblematical of silence. We say —'as mute as a fish.'

459. **proxima** *sc. sacra.* **Caristia** is here wrongly derived by Ovid from *carus*. It is the Greek χαρίστια or χαριστεῖα in Latin letters. [*co-gnatus:* the G appears also in γί-γν-ομαι. It is dropped in *nascor*. Root **gen.**]

460. **turba propinqua** = *propinqui* 'relations.' **socios deos** 'the Penates.' A day of family gatherings, when old feuds were forgotten, appropriately followed the Parentalia.

465. **innocui** 'none but the innocent.'

467. **vivax** 'too long-lived.' **digerit** 'counts up,' either grudgingly, or in order to calculate the hour of her death by astrology.

468. **premit** 'is hard upon' [*socrus* and *socer* = ἑκυρός: *nurus* = νυός].

469. **Tantalidae fratres.** Atreus, to revenge himself on his brother Thyestes, slew and served up at table Thyestes' own children. **Iasonis uxor.** Medea (alluded to in l. 466) killed her children by Jason, when he deserted her.

470. See Note on III. 811.

471. **soror** Philomela. Procne or Philomela (for the accounts vary) killed and served up to Tereus his own son Itys. Procne was turned into a swallow, Philomela into a nightingale.

473. **dis bonis** *i.e. Manibus* [see l. 411 for the derivation of *Manes*].

475. **libate** 'offer a portion of.' Such offerings were called ἀπαρχαί by the Greeks.

476. **incinctos** (from *incingo*) 'with toga gathered up' in the ancient fashion (*cinctu Gabino*).

479. **bene vos** (*sc. valere volumus*) 'This to your health!' *vos* 'you Lares.' **Caesar** *i.e.* Augustus: Tiberius refused the title of *patriae pater.* It is plain from this that these lines were written in Augustus's lifetime. Intr. § 2, p. xvii.

480. **per bona verba** 'amid silence' (cf. I. 71).

485. **domini** 'owners of land.'

486. **bina serta** 'a pair of wreaths.'

489. **minuit** 'chops up.'

491. **irritat** 'coaxes.'

492. **canistra** 'baskets' containing the necessaries for the sacrifice.

496. **candida** 'in white garments.' **linguis favent** (cf. I. 71).

501. **finis** a verb.

503. **ambitio** [*amb-* ἀμφί, *eo* 'to go round in canvassing'] 'currying of favour.'

505. **Thyreatida.** Thyrea was debatable land on the borders of Laconia and Argolis, and was claimed by both states.

506. It was agreed to settle the claim by a contest between 300 champions from each city.

507. The only survivor on the Spartan side was Othryades, who wrote his name in blood (and was therefore *lectus* 'read') on the trophy which he erected on the field of battle. The story is told in Herodotus I. 82.

509. **nova Capitolia...** When the temple of Jupiter Capitolinus was being built by Tarquinius Priscus, the older altars and temples were cleared away, but an old boundary-stone, which was found on the spot, was allowed to remain.

513. **se supra** for *supra se* 'overhead.'

515. **levitas** 'want of steadfastness.'

520. **tuus...tuus.** Terminus speaks first to the one landlord, then to the other. The MSS. reading is '*Tuus est hic ager, ille suus*,' where *suus* might mean 'is its own,' *i.e.* has its own master, is not yours.

521. **Laurentes agros** S. of Rome on the Latian coast.

522. **Dardanio duci** Aeneas.

523. **illa** *sc. via.*

524. **sextus lapis** 'the sixth mile-stone,' which was the boundary of the Roman territory in the time of Romulus.

528. **nomina** *sc. Regifugium.*

532. *Gabii* in Latium, twelve miles from Rome. In later times a deserted village. '*Gabiis desertior*' was almost proverbial.

533. **manifesta** 'unmistakable.' **minimus** *sc. natu.*

536. **hoc cupiant** 'this is just what ..would desire. Cf. Sinon's speech in Virgil *Aen.* II. 104, "*Hoc Ithacus velit, et magno mercentur Atridae.*"

541. **ut secum...** 'to help them in maintaining the war."

542. **callidus** 'sly fox that he was.' **ignaris** 'unwitting.'

543. **genitorem appellat...** 'he calls on his father (to tell him), what way he has to show him of destroying Gabii.'

548. **summa** 'the tallest.'

552. **ducibus suis** abl., after *nuda* 'deprived of.'

553. A new story, abruptly introduced, in order to bring Brutus on the scene.

555. **Phoebus** *sc.* at Delphi. **sors** 'oracular response.'

556. **princeps** 'first.'

558. 'Blindly trustful of the god whom they did not understand.'

559. **stulti** 'of folly.' If there were an article in Latin, 'folly' would be τὸ *stultum.* *Brutus* means 'the Dullard.' His proper name was L. Junius.

561. [*pronus* = πρηνὴς lying with face downwards: the opposite of *supinus*.]

562. **offendo** 'to strike against,' 'to cause to stumble.'

563. **Ardea** the capital of the Rutuli, eighteen miles S. of Rome.

565. **vacat** 'there is nothing to do' impersonal, cf. II. 18.

567. **Tarquinius iuvenis** Sextus. **socios** Titus, Aruns and their cousin Collatinus.

570. **arma referre ad deos** 'to carry back our arms to the temples of our country's gods,' there to suspend them, in token that our work is done. So in Horace, *Od.* I., v. 15, the sailor returning safe from a voyage, is said "Suspendisse potenti Vestimenta maris deo."

571. **ecquid** 'Is, think you...' usually (but not here) expecting the answer 'No.' **in officio** 'true to duty,' 'faithful.' **socialis** 'nuptial.

575. **Collatia** four miles E. of Rome, a Sabine town, recently captured.

577. **nox superest** 'there is time enough before daybreak.' lit. 'there is night enough left.'

579. **per-** 'to their journey's end.'

581. **coronis,** a sign of revelry.

583. **Lucretia** the wife of Collatinus.

585. **pensa trahebant** 'were drawing out (*i.e.* spinning) the wool which had been weighed out to them.'

588. **lacerna** 'a military cloak.'

589. **plura** 'more news (than I hear).'

590. **esse super** = *superesse.*

591. **melioribus restas** 'those whom you withstand are stronger than you.'

592. **improba** 'unconscionable,' 'insatiable.'

593. **sed enim** (= ἀλλὰ γὰρ) 'But (I fear,) for...'

595. **morior** 'I faint.'

597. **desinit in lacrimas.** So in Greek τελευτᾶν ἐς δάκρυα. We should say 'she leaves off *in* tears.' This is called the pregnant use of the preposition. **remittit** 'slackens.'

603. **furiatos concipit ignes** 'falls madly in love.'

606. **nulla factus ab arte...** 'a natural charm the result of no petty artifice.' *non factus* = 'unartificial,' 'not factitious.' For *ab* see Note on II. 85.

607. **et quod...** 'and her incorruptibility.' *quod* 'because.' *est* 'it is possible.'

608. Notice *quō-que.*

612. **plura magisque placent** 'more things please him, and please him more.'

613. **stamina** 'threads,' properly used of the threads of the *warp* in weaving, so called because *they stood* up vertically in the ancient upright loom: they were traversed horizontally by the *subtemen* 'woof.'

617. **a magno flatu** 'after a strong gale.' A striking simile: but the whole of this description is very fine.

619. **quamvis** usually takes the subj.

622. **indigno** 'undeserving of such treatment,' 'innocent.'

624. **viderit...** He was going to say '*Viderit deus,*' but while saying the words, altered the sentence as we have it. *ve ...ve* = *sive...sive.*—He means '(I care not what comes of it:) whether it be chance or some god who helps the brave, let chance or the god (if such there be) look to the issue.'

629. [*hostis* and *hospes* are derived from the same Indo-European root *ghas* 'to eat,' whence also come our English '*guest*' and '*host.*']

631. 'unconscious of the facts.'

632. **hostibus suis** 'for an enemy.' **hosti** would be 'for her enemy.'

633. **sua** *sc. somni:* 'its appropriate time' (see Note on I. 310).

643. **Quid faciat?** '*What is she to do?*'

644. **qui vetet** 'to prevent her cries.'

649. **nil agis** 'your efforts are in vain.' **eripiam per crimina vitam** (explained by l. 651) 'I will take away a man's life, with an accompanying accusation.' For **per** in this sense, 'with the accompaniment of,' cf. **per** *bona verba* in l. 480).

654. **quanto stetit** 'what a price...has cost.'

659. **quae causa** *sc. sit.* 664. **orant** (*ut*) **indicet.**

665. **ausa..ideo..** 'although she tried a fourth time to speak, yet she did not for all that (lit. therefore) so much as raise her eyes.'

669, 670. A good judge considers these two lines the most beautiful in Ovid.

674. **in patrios pedes** 'at her father's feet.'

675. **ne non procumbat honeste** 'that she may fall as beseems her.' Probably imitated from Euripides *Hecuba* 568, where he says of Polyxena πολλὴν πρόνοιαν εἶχεν εὐσχήμως πεσεῖν.

676. **respicit** 'she has an eye to see.'

679. **nomina** *i.e.* Brutus 'the Dullard.'

683. **per tibi ego hunc.** The excitement of the speaker is indicated by the confused order of words. Cf. Virg. *Aen.* IV. 314 "*per* ego has lacrimas...Te oro": and the same idiom in Greek, πρός νύν σε κρηνῶν καὶ θεῶν ὁμογνίων.

685. **profuga** 'by their being driven into exile' (proleptic).

686. **virtus** *i.e.* his own. **dissimulata** 'dissembled.' Remember the line "*Quod non est simulo, dissimuloque quod est.*"

690. 'tears' for her own fate and 'hatred' for the Tarquins.

693. **consul.** Brutus was one of the first two consuls (see p. 25 Smith's small *Rom. Hist.*).

694. **regnis.** Ever after the name of king was abhorred to Roman ears. When the crown was offered to Julius Caesar, he put it aside at once with real, or well-feigned indignation.

696. **ne qua** 'lest in any way.'

697. **Procne** = 'the swallow.' She was the hated wife of Tereus. Cf. 471. *quereris* (*te*) *nimium properasse* since 'one swallow does not make a spring.' For the omission of *te* cf. VI. 405 : it is a Graecism. So in Virgil, "sensit medios delapsus in hostes."

698. **tuo frigore** 'in the cold you feel.' **laetus erit** 'will take a malicious pleasure.'

701. **ex vero** *i.e.* **equiria** *ab* **equis. Equiria** is in apposition to *nomen*. These were held in honour of Mars in the Campus Martius.

Book III.—*MARCH.*

6. 'has she the less leisure on that account for the fine arts?' *num* expects the answer 'no.'

8. **quod agas** 'something to do.'

10. **cepit** 'captivated.' Mars became the father of Romulus and Remus. **Romana** used by anticipation, Rome being not yet built. **semina** 'offspring,' 'race.'

11. **Ilia** or Rhea Silvia, daughter of Numitor, the rightful king of Alba, who had been deposed by his brother Amulius. **moveri** 'to start.' Cf. I. 19.

12. **sacra** 'the sacred vessels.'

13. **ventum erat** *sc. ab illa.*

15. [*hum-i* = χαμα-ί, locative case: cf. *rur-i*, οἴκο-ι.]

22. **nixa** 'leaning against.'

23. **utile sit faustumque** 'may Heaven bless.' **imago somni** 'a dream.'

24. **an...erat** 'or was it not...'

25. **ignibus Iliacis** 'the fire of Vesta' brought from Troy by Aeneas.

26. **vitta** 'head-band' worn always by a Vestal virgin.

29. **protexerat** (*sc. maior palma*) 'had overshadowed.'

31. **patruus** cf. l. 11.

32. **admonitu** *sc.* about Amulius. **micat** 'throbs,' 'beats fast,' used of any quick, quivering motion.

33. **gemino pro stipite** 'in defence of the two young trees' (cf. l. 45 and 46).

39. **certe** 'at all events.' **subiit** 'hid itself under.' The fire of Vesta was never allowed to go out.

41. **aequi** 'of justice.' Cf. II. 559.

44. **destituuntur**... 'are left high and dry.' Cf. Verg. Ecl. I. 61.

45. **ferino** *sc.* 'of a wolf.'

47. Faustulus and Acca Larentia were the foster-parents of the twins.

48. **vestras** 'of you and your wife.' *vestras* is of course not = *tuas.* The 'poor' Faustulus and his wife were 'rich' enough to take in the homeless children.

49. **Larentalia,** in December.

50. **acceptus geniis** 'welcome to all mirthful spirits.' *Genius* the spirit of a man (cf. II. 421), the part of him which enjoys. Cf. Horace's "*Indulge genio,*" 'enjoy yourself.'—Ovid alludes to the Saturnalia, the merry festival, which fell about the time of our Christmas.

53. **magistris** 'overseers'; not 'masters' in the sense of 'owners,' which would be *dominis.*

54. **Iliadae** 'sons of Ilia' or 'Trojan-descended.' **iura dabant** cf. I. 207.

56. **redigunt actos** 'bring back the cattle which had been lifted.' *ferre et agere* is the regular phrase for plundering.

57. **pater editus** 'the declaration of their father's name.' For the form of expression cf. I. 403.

58. **nomen habere** 'to be known,' 'to be famous.'

59. Cf. l. 11.

62. **non expediit**... 'it would have been better for Remus not to have leapt over them.' Remus in contempt leapt over his brother's new wall, and for the insult was struck dead, either by Romulus, or as Ovid says (IV. 769) by Celer.

64. **pater** Romulus.

65. **arbiter** [der. from *ad—bito,* an archaic verb meaning 'to go,' because the umpire *went to see* what was in dispute].

66. **pignora** 'assurances,' 'proofs,' by my martial deeds.

67. The year, as instituted by Romulus, began with March. Cf. II. 47.

71. **priores** the people of Latium 'before Romulus' time.'

72. **hoc dederat** 'had paid this compliment to their favourite pursuits.' They worshipped Mars because they were fond of war.

73. **Cecropidae.** *Cecrops* was an ancient king of Athens, the city of Pallas Athene. **Minoia.** Minos an ancient king and lawgiver of Crete.

74. **Hypsipylea tellus** Lemnos. Hypsipyle preserved her father, when the other women destroyed the men of the island. Horace calls her (*Od.* III., xi. 35) "in parentem Splendide mendax, et in omne virgo Nobilis aevum."

76. **Maenalis** 'Arcadian' from Maenalus an Arcadian mountain. **ora** properly 'boundary line,' here = 'district.'

81. Alba, the Hernici, Aricia, Tusculum and the Laurentes were all in Latium. Falerii (the town of the Falisci) in Etruria. The Aequiculi or Aequi are called by Virgil "gens dura atque aspera cultu."

83. **constat** 'there is an agreement' (or 'uniformity') among the calendars of Aricia, and Alba and Tusculum. Ovid's wording of this sentence is awkward, *tempora* being expressed with *Alba*, and not with the two other towns.

84. **Telegoni** cf. IV. 71.

86. **a tribus primum** 'first after three,' *i.e.* 'fourth.' **Curensis** 'Sabine.'

87. **convenit** = *constat* (l. 83). **genti utrique** both in the case of the Pelignian branch, and of the ancestral Sabine stock.

92. **ille annus** 'the ancient year.' See Note on Book II. 47.

93. Cf. Horace *Epist.* II., i. 156 "Graecia capta ferum victorem cepit."

94. **male forte** 'of poor courage.' In *facundum* he is not thinking so much of Demosthenes as of the Greek *rhetores*, from whom the Romans of his time took lessons in rhetoric.

95. **Romanam artem** 'the only art which Romans practised.'

97. **Hyadăs.** The final syllable is properly short (being of

Greek form), but is here lengthened by the *ictus metricus.* Cf V. 161. **Atlanteas** 'daughters of Atlas.' These are well known constellations.

98. **sub axe** 'under the broad heaven,' the sky generally; part put for whole.

99. **Cynosura** [κυνὸς οὐρὰ] 'the Little Bear' containing the Pole-Star.

Helice 'the Great Bear,' ἑλικὴ, because it revolved [ἑλίσσω] round the pole. The Sidonians or Phoenicians, who were the great sailors of the ancient world, steered more correctly than the Greeks.

Both words are sometimes used metaphorically: "the cynosure of neighbouring eyes:" and "my Helice, the lodestar of my life."

100. **Sidoniis** lit. 'to the Sidonians,' *i.e.* 'in the voyages of the S.,' not '*by* the S.' See Appendix ϵ.

101. **signa** signs of the Zodiac. **frater** Phoebus. **soror** Diana.

percenseat 'visits in order,' traverses.'

104. **constabat** 'it was agreed' *sidera esse deos.*

105. **tenebant** and **signa** are used in a double sense. 'Of the signs which glided across heaven (*i.e.* the stars) they had no grasp, but the signs of soldiery (*i.e.* the standards) they grasped firmly.' The lines which follow are quite beside the mark, as Gierig observes.

107. **faeno** *sc. erant.* The ancient standard was a wisp of straw (*manipulus* or *maniplus*) on a pole; in later times it was the figure of an eagle which Marius introduced.

110. **maniplaris miles** 'an ordinary soldier,' a member of a maniplus or company, so named from the standard which was carried at its head.

111. **lustra minora decem mensibus** 'periods-of-five-years too short by ten months.' Cf. l. 92, and I. 35 seq.

115. **ad usque decem venitur** 'we go as far as ten (*i.e.* ten or a multiple of ten, in counting) with numbers ever increasing, (and) after every ten (*inde*) a start is made for a new round' (*i.e.* a new round of numbers from 1 to 9). The metaphor is from a race-course, *spatium* = a 'lap,' or 'round.'

118. **res** *sc.* the fact that 10 is a distinguished number.

119. **inde** 'for this reason.' **patres** 'senators.' **decem in orbes.** In the beginning of Romulus' reign, before the Sabines of Tatius were united to the Romans (see Smith's small *Rom. Hist.* p. 11) the Senate consisted of 100, who were divided into ten decuriae (*decuria* = a group of ten), each decuria representing one of the ten patrician curiae. From each decuria one representative was chosen to form a body called the 'decem primi,' foremost of whom was the 'princeps senatus.' **orbes** seems to mean either 'groups' *i.e.* decuriae, or possibly refers to a certain rotation observed in choosing the 'decem primi.'

120. **hastatos decem** apparently 'ten divisions (*sc. orbes*) of Hastati.' A legion contained thirty maniples, *ten* of Hastati, *ten* of Principes, *ten* of Triarii (or Pilani): this was the arrangement during the second Punic War.

The *Hastati* formed the first line [*hasta*, a 'pike'].

The *Principes* the second line (they were once the first line, therefore called *principes*).

The *Triarii* or *Pilani* [*pilum* a strong 'javelin,' a missile] the veterans, the third line.

121. **princeps, pilanus** sing. for pl. **corpora** = *orbes* (119), *partes* (123).

122. **legitimo** 'allowed by law,' *i.e.* furnished at the expense of the state. In 403 B.C. a new class of equites arose, who provided their own horse. The equites as a military force formed ten turmae ('squadrons').

merebat *sc. stipendium*, 'served.' The body of cavalry attached to each legion was divided into *ten turmae.*

123. Each of the three old patrician tribes was divided into *ten curiae. Titienses* the Sabine element introduced by Titus Tatius: *Ramnenses* the Romans or Latins of Romulus: *Luceres* [connected with Lucumo 'chief man'] the Etruscan part of the population.

126. **hoc spatio.** We should here have expected the accus. of duration. For instances of the abl. in such cases see Appendix γ. Perhaps we may say that *spatium*, which is itself significant of duration, is, in construction, treated as a point of time.

127. **neu** = *et ne* 'and that you may not doubt...'

129. **Flaminibus** 'at the houses of the Flamens' (see Note on II. 21). A laurel bough was hung up in the house, as we hang up mistletoe.—Merkel thinks that the laurel mentioned in these six lines, instead of being a proof that the year used to begin in March, was connected with the rites (*februatio*) of the previous month.

toto anno to be compared with *hoc spatio* in 126, *q.v.*

131. **regis** *sc. sacrorum* (see Note on I. 333).

132. **curia** is here not the 'senate-house,' but the 'chapel of the *curia*,' one such belonging originally to each of the thirty *curiae*. Four of these thirty remained in existence and were called *veteres curiae*.

133. **Vesta** Vesta's temple.

134. **cana** 'colourless,' 'pale,' because it was a year old.

137. **isse** = *ivisse* 'started.'

138. **Anna Perenna** [*per annum*] the goddess of the revolving year. Cf. l. 503.

139. **honores** 'public offices.' It was in 153 B.C., near the end of the third Punic war, that the Consuls first entered on their office on the Kalends of January. **ad spatium** 'as far as the end of ..' But it is not true that in earlier times they always began their duties in March.

140. **perfide Poene**, *i.e.* Hannibal. Cf. Horace's '*perfidus Hannibal*,' and the proverbial '*Punica fides*.' The Romans called all Carthaginians 'perfidious.' Just so the French used to speak of 'perfide Albion.'

142. **quisquis habet** 'all the months that have...' *Quintilis* (July), *Sextilis* (August), *September*, *October*, *November*, *December*. This argument is a strong one.

143. 'the olive gardens' of Cures, a Sabine town.

144. **Pompilius.** See Note on II. 47.

145. **Samio,** Pythagoras of Samos. All authorities agree that he was a contemporary of Tarquinius Superbus, not of Numa. **renasci.** He held the doctrine of metempsychosis or transmigration of souls.

146. **Egeria** the guardian nymph and wife of Numa.

147. **errabant** 'were going wrong' See Introduction § 5. **Caesaris** *i.e. Iulii.* **haec cura** 'attention to this.'

149. **ille, deus** 'the mighty Julius, a god himself...' **propaginis,** Augustus and Tiberius.

150. **officiis minora** 'too small for his attention.'

153. **moras solis** 'the sojournings of the sun in the heavenly quarters' *i.e.* the time spent in traversing the signs of the Zodiac. **quibus** (=*ut iis*). **rediret** so that, on their completion, he should return to his proper quarter (*sua*). **disposuisse** 'to have mapped out.'

156. 'a quarter of a day.'

157. **in lustrum** we should say 'every fourth year.'

158. **consummatur** 'is made up of.' The Julian year of 365¼ days was about 11′ 11″ too much. See Introduction § 5.

161. **officiis virilibus** 'men's worship' opp. to *matronae.*

165. **nunc** on the 1st of March.

167. **hac parte** *sc. in studiis pacis.*

169. **operose dierum.** See Note on I. 101.

171. [**elementa** *alo.*]

172. **huius** 'of the Rome we now see.'

176. **aspice :** the '*casa Romuli*' was still to be *seen* on the Palatine.

182. **male** = *vix*, 'hardly.' Cf. I. 521 ; II. 94.

183. **nocebat** 'it was prejudicial to them.'

188. **vellet.** *nullus qui* is necessarily followed by Subj.

190. **tolle** 'have done with entreaties.'

191. Consus was the equestrian Neptune, and his festival was in August. **tibi** is addressed to the reader.

192. **sua sacra** 'the rites appropriate to it' (*i.e.* to the day). See App. ζ.

193. **dolor** 'resentment' for the seizure of their women, which he has indicated, without describing it, in *cetera* (l. 191). **primum** O. alludes to Caesar and Pompey (*socer* and *gener*).

198. **nurus** Romulus's wife Hersilia.

200. **lente** 'without taking action.' **piae** 'dutiful' as wives and as daughters.

203. Supply *utrum* before *viduae.*

210. **pignora** 'pledges of love' (Cf. VI. 444).

213. **sentirent** Cf. II. 309. **blando** 'persuasive.'

221. *diem primasque meas* is the reading of many MSS: *primas* is the predicate: *diem Kalendasque meas* hendiadys. Merkel reads *diem, quae prima,* and comments 'quo primum, *i.e.* olim id gestum fuerit.' Riese reads **Inde mei primas mensis.**

222. **Oebaliae** 'Sabine.' See Note on l. 260. Here it means the same as Roman, the Romans being descended from these Roman and Sabine ancestors.

223. Notice *aut...vel.* **committi** 'to encounter.'

227. **Quid, quod** lit. 'what shall I say of the fact that...' *i.e.* 'Furthermore.'

230. **palmite** 'the young shoot of the vine.'

232. **herba** 'blade' of corn.

236. 'whose warfare and whose prayers for a safe issue (differing from those of a man) are comprised in childbirth.' *partus* is emphatic.

237. The fortification referred to extended from the Porta Collina to the Porta Esquilina.

238. **Esquilias** one of the hills of Rome. Ovid implies that this word is derived from *excubiae.* It is probably derived from *aesculus,* from having been planted with oaks.

239. **Iunoni.** 'In honour of Juno Lucina, the goddess of marriage and of births.' **nuribus** 'young married women,' lit. 'daughters-in-law.'

243. **mater** *sc. mea.* Mars was the son of Juno.

248. **caelestia arma** the *ancilia.* The legend was that one such shield fell from heaven, and that Numa ordered eleven others to be made exactly like it, and appointed Salii, priests of Mars, as their keepers. **Mamurius** is given both as the name of the artificer of these shields, and also an old Italian synonym for Mars. The name Mamertini (Smith's small *Rom. Hist.* p. 69) meant the 'children of Mamers or Mamurius.'

249. **Nympha** Egeria. **operata** 'you who officiate': cf. Hor. Od. III. xiv. 6, and Fasti VI. 229, and note the tense, which is idiomatic. **ad tua** 'come and help me to celebrate your deeds.'

251. Aricia was the first stopping-place after leaving Rome by the Via Appia, cf. Hor. *Sat.* I., v. 1 "Egressum magna me excepit Aricia Roma." The 'lake of the valley of Aricia' Lacus Nemorensis is now called the Lago di Nemi.

253. **Hippolytus,** whose story is told in the Hippolytus of Euripides, was thrown from his chariot through his horses taking fright, and his body torn in pieces. Aesculapius restored him to life, and Diana placed him in her grove at Aricia. The local name given to him was Virbius. See VI. 661.

255. **licia** 'threads,' from which votive offerings were suspended. **sepes** 'the hedges' which enclosed the sacred grove.

256. **meritae** 'who has deserved well of the suppliant.' **tabella** a picture, or tablet, inscribed with words of thanksgiving, such as 'donúm danúnt Hérculi máximé mérito,

257. **potens voti** 'having gained her prayer.' In the same sense are used *compos voti* and *damnatus voti*, *i.e.* condemned to pay the offering vowed, the god having fulfilled his part of the compact by granting the prayer.

258. **faces.** Compare the waxen tapers of our modern Roman Catholic pilgrims.

259. **regna** 'priestly rule.' The priest (*rex nemorensis*) was a runaway slave, who only held office until a stronger than he killed and supplanted him.

262. **exiguis** probably owing to superstition (l. 252).

263. **Camenis** 'the Muses of Italy' [for *casmenae;* connected with *carmen* (= *casmen*)].

264. **consilium** 'the adviser,' abstract for concrete. So *servitium* (1) slavery, (2) a band of slaves : *remigium* (1) rowing, (2) a band of oarsmen.

267. **firmior** 'the stronger.' **omnia posset** 'be all-powerful.'

268. **pure** perhaps with *tradita* 'handed down in their purity,' 'untampered with.' Notice the passive *coepta sunt* with a passive infin. *coli,* just as *coepi* (act.) is used with an act. infin.

269. **aequum** = τὸ δίκαιον.

271. **aliquis,** like τις 'many a one,' lit. 'some one.'

275. **non alias** 'on no other occasion,' 'never else.'

277. **piabile** = *expiabile.* A prodigy such as this portended misfortune, which sacrifices were needed to avert. Cf. *procurare prodigium* (l. 331).

279. **Picus** and **Faunus,** father and son, were rural deities, indigenous to Italy.

281. Compare with this the capture of Proteus for a similar purpose. Virg. *Georgic* IV. 398, &c.

284. **quo posses viso...** = *quem si videres, posses dicere,* 'and if you had seen it, you might have said...'

285. [*vena* = *ves-na,* conn. with *ves-ica* 'a bladder.']

289. **Bacchi** the god of wine put for 'wine' itself.

293. **quies** 'sleep,' often used in this sense by later writers, such as Tacitus and Pliny.

298. 'pardon me, (and you will do so) if...'

299. The order is *monstrate-que, quo modo, &c.*

303. **qui dominemur** 'such as bear rule' *qui* = *tales ut* and takes subj.

304. 'Jupiter has control over his own abodes,' as contrasted with my abode the mountains. var. lect. is *tela.*

306. **forsitan** properly takes the subj., rarely, as here, the indic.

307. Notice *pār,* but *păris.*

309. **ab arte** 'as the result of our skill.' For this use of *ab* cf. Note on II. 85, and Appendix *α*. **Styx** cf. Hom. Od. V. 85.

311. This couplet depends on *Scire nefas homini* in l. 313. **carmina** 'charms.'

313. **concessa** 'only what is lawful.' **ab ore** cf. *ab arte* in 309.

315. **minores** 'later generations.' **Elicius.** It is thought by some that the Etruscans understood how to conduct lightning, the discovery since made by Benjamin Franklin with his string of silk.

321. **rediit.** Notice the lengthening of the last syllable, in arsis.

piamina. Cf. l. 277.

323. **donaria** 'temple' which receives the offerings. The emphatic words in this couplet are of course *puris* and *pia.*

325. **remota** 'indirect,' 'evasive' [*ambages : ambi*-(ἀμφὶ)-*ago*].

327. Jupiter. 'Cut off a head.' Numa. 'Yes; an onion's.' J. 'A man's.' N. 'You shall have the topmost hairs of his head.' J. 'I want the life.' N. 'Yes, of a fish.' Numa would not offer a human sacrifice. The fish is probably suggested, as being typical of silence, and Numa's object was to silence the thunder. Cf. II. 454. Aeschylus also speaks of fish as ἄναυδοι παῖδες τῆς ἀμιάντου.

331. **facito procures** = *facito ut procures* 'mind you avert the consequences of my thunderbolts' (cf. l. 277). Notice ŏ in *procures.*

prō in composition is long with numerous exceptions, *e.g.* prŏfundo (prōfundo only in Catullus), prŏfundus, prŏfanus, prŏfiteri, prŏfari, prŏficiscor, prŏfugus, prŏcella, prŏtervus, prŏpino, prŏpago, Prŏserpina. See Kennedy's Grammar, p. 520.

334. **Cynthius** Apollo, the Sun-god, of Cynthus, a mountain in Delos.

pignora imperii 'guarantees of Roman supremacy.' Cf. l. 367 and 410.

339. **credemur** a poetical licence for *credetur nobis.* It occurs elsewhere in the *Fasti* IV. 166 'pro magno teste vetustas creditur,' and in Virgil *Aen.* II. 247 "(*Cassandra*) *non unquam credita Teucris.*" In many MSS. however *credemus* is the reading.

340. **quisquis ades** 'all ye who are present,' lit. 'thou whosoever art present.'

345. [*mollis : μαλακὸς*] [*pruina : prae,* πρωΐ 'early.']

351. Notice the Roman habit of veiling the head in prayer: the Greek on the contrary raised his eyes to heaven. The difference is a suggestive one. The 'lively Greek' was eager and observant, the Roman thoughtful and reflective.

354. **pollicitam.** Notice the deponent participle in a pass. sense. **fidem** 'faithful fulfilment.'

357. **tonuit sine nube.** Cf. Horace *Od.* I., xxxiv. 7 "Diespiter...*per purum tonantes Egit equos*," a prodigy always reckoned noteworthy by the Romans. The so-called shield was doubtless a meteoric stone, which might fall in a *clear sky* with an accompanying report, as of thunder.

359. **A media regione,** like *a tergo*, *a fronte*, ἐξ ἀριστερᾶς, and the like, indicates the quarter whence the object strikes the senses : the expression means 'directly opposite.'

360. **summisere** 'raised.' *summitto* = (1) to send up from below, raise, (2) to cast down.

361. **scutum** prop. is the oblong shield, generally of wood, and cased with leather [σκῦτος]. The *clipeus* and *parma* were round, and of metal. This was no *ordinary* aerolite, such as would bury itself deeply in the ground.

365. **ancile** [perh. from ἄγκυλος 'curved': cf. *ango*. Ovid derives the word from *amb-caedo*, cf. 789]. The shape of the *ancile* was like the figure 8, an oval with its two sides clipped. See the picture in Smith's small *Rom. Hist.* p. 13. Paley remarks that the old shape is still preserved in modern escutcheons, even to the twisted hornlike projections on the upper part.

366. **quemque** 'and no angle is present, for you to observe.' *quem* = *talem ut notes*. Another reading is *Quaque notes*.

367. Cf. l. 334.

370. **insidiantis** *i.e.* of any one plotting against their safety.

371. **Mamurius** cf. l. 248. Supply *utrum* before *morum* : 'of whom it is difficult to say whether he was more perfect in character or in skill.' *Exactus* here followed by a genitive, like *peritus*. Cf. *scitus* V. 54, and *Lat. Primer* § 132. Notice *illud* separated by *dicere* from the rest of its clause. Another reading is *ulli*. But *difficile est ulli dicere* is doubtful Latin, since *ullus* and *quisquam* can only be used after a negative, or *quam*, or *si*, or some such restrictive word.

375. **arma** 'their martial equipment.' **verba** 'a liturgy' (= *carmen*, 378), the Carmen Saliare. A fragment of these ancient hymns is preserved by Varro.

381. **si qua** fem. of *si quis*.

385. **coniunx,** called Flaminica (cf. II. 27). **apicati Dialis** 'the mitred Priest of Jupiter.' *impexas* adj., not participle.

387. **demersa** 'having sunk beneath the waves.' Towards the end of the night the Southern Fish began to set.

390. The two Fish were called Βόρειος and Νότιος (Northern and Southern).

391. **Tithonia coniux** the dawn, Aurora (κροκόπεπλος ἕως).

393. **Arctophylax** cf. II. 153. *sive...sive i.e.* by whichever name you call it. There is a mistake here: Arctophylax rises, instead of setting, at this time. Merkel emends thus: *Emerget, i.e.* will rise just at dawn, and at once become invisible again.

395. **Vindemitor,** or *Vindemiatrix*, called by the Greeks προτρυγητής, 'the Grape Gatherer,' a star of the third magnitude in Virgo (Spica Virginis is of the 1st magnitude).

397. Ἄμπελος, the Vine personified. *Ismarus* a Thracian mountain, cf. Virg. *Georg.* II. 37, "Iuvat Ismara Baccho Conserere.'

399. The luxuriant Italian vines are trained, not like those of France or Germany upon poles, but upon trees, chiefly elms and poplars. Cf. Horace *Epod.* II. 10 "vitium propagine Altas maritat populos."

406. **Iliacis** brought from Ilium. Cf. l. 25.

407. **mereri** 'to earn,' *i.e.* rather than to seize.

408. Notice that *accedo* is used as the passive of *addo* (cf. V. 12). In B.C. 13 Augustus became Pontifex Maximus, and so was under Vesta's guardianship.

410. **pignora** the eternal fire of Vesta, and the eternal divinity of Caesar.

411. **ferenti** 'to him who bore them,' Aeneas. Cf. the expression in Aristoph. ἄξιον γὰρ Ἑλλάδι. **gravis** 'laden.'

413. The Julian family claimed descent from Iulus, son of Aeneas: and Aeneas, through his mother Venus, was connected with Vesta. Therefore Augustus is 'akin' to Vesta. *tangit*

'is connected with': perhaps there is an allusion in this word to the actual thread which connected the family busts.

417. **Marti** for *Martii*, *sc. mensis.* **una nota**, F (dies fastus). Cf. I. 50 and see Introd. § 5.

418. '**inter duos lucos.**' Such was the name given to the space between the two peaks of the Capitol and the Arx, formerly wooded. Here was the 'asylum' of Romulus. *Ve-iovis* or *Ve-diovis* an Etruscan god of the nether world. [*Diovis* conn. with Διὸς, *Iuppiter* for Diovi-piter (= pater).]

421. **quam de tenui.** Notice the Lat. idiom by which *quam* is separated from its adj. by the prep. We should say 'from how slender a source.'

422. **quam non invidiosa** 'how unenviable.' *inv.* lit. 'full of envy' in two senses (1) act. 'envious,' (2) pass. 'attracting envy.'

425. Here the statue of Vediovis is described. The description is continued at 431.

427. **Fulmina**... 'thunderbolts were not assumed by Jupiter until after the giants had dared to lay claim to heaven.' In l. 429, as often elsewhere the Giants (γηγενεῖς) are confused with the Aloidae, Otus and Ephialtes. See Note on I. 307 and footnote there.

429. **novis** is the emphatic word here.

431. **capra,** the name of the goat, or of its mistress, was Amalthea. See V. 115.

Cretides. In Crete the infant Jupiter was concealed from his father Saturn, who had a habit of devouring his own children.

433. **vē,** according to Curtius, is a particle signifying 'out,' which serves either to negative or to strengthen the simple word with which it is compounded. Thus *ve-sanus* and *ve-cors* 'senseless,' *ve-grandis* 'small,' *vescus* (ve-esca) 'weak, small,' also 'corrosive,' *i.e.* much consuming ('vescum sal' Lucr.), *ve-pallidus* 'very pale,' *i.e.* out and out pale ; *Ve-diovis* an anti-Jove. [**ve** perhaps = *vi* in *vidua.*]

436. Join *non magni.*

438. **Gorgonei equi.** Pegasus, the winged horse of the Muses, sprung from the blood of the Gorgon Medusa.

439. **gravida** 'pregnant with this offspring.'

443. *i.e.* when mounted by Bellerophon. Where his hoof struck, on Mt. Helicon in Boeotia, or Aonia, there rose a spring, Hippocrene. Cf. V. 8.

448. **Gnosida Coronam** 'the Cretan' *i.e.* Ariadne's crown. *Gnŏsus* a town in Crete. Ariadne, deserted by Theseus, became the wife of Bacchus, and so a goddess.

449. **mutare** (1) 'to change,' or (2) 'to take in exchange' (as here), followed in either case by acc. and abl.

450. **fila** 'the threads' by means of which Theseus threaded his way through the Labyrinth and killed the Minotaur.

451. **rustica** 'simple girl that I was.'

453. **depexis crinibus Indos** 'long-haired,' as opposed to curly, woolly-haired Africans.

464. **nomine mutato** *i.e.* substituting Bacchus for Theseus. **relata** 'repeated.' cf. I. 568; II. 408.

465. **qua** 'in the way in which.' After *coeperat* supply *ire.*

468. **potui dedoluisse** 'I could have ended my sorrows once for all.'

470. **in lacrimas meas** 'to my cost.'

474. **iudicio tuo** 'on account of the judgment you passed on him.'

475. *sciat* and *urar* are optative in meaning. *ne puter* is a final clause.

476. **falli digna.** The regular construction would be *digna quae fallar.*

477. **celari Thesea** 'that Theseus should have it concealed from him.' *celare,* as it takes an accus. of the person in the active voice, admits of the usual personal construction in the passive: and also retains the acc. of the thing, when in the passive. Cf. IV. 602 'posceris exta bovis.'

484. Bacchus' mother Semele was consumed by fire, when Zeus at her request came to her in all the splendour of his lightning and thunder.

489. 'surprises her by an embrace.' *occupo* (like φθάνω) 'to take unawares.'

491. **iuncta vocabula.** *Liber* and *Libera,* who in this place only is identified with Ariadne. Liber [connect. with λείβω 'to pour'] was an old Italian god of vine-planting and of production, afterwards identified with the Greek Bacchus. Proserpine, daughter of Ceres, the goddess of corn, is naturally associated with him, under the name Libera.

493. **sint faciam** = *faciam ut sint.*

499. Cf. II. 701. **curvis in latus** 'winding round its edge.

501. **eiecta unda** 'a flood.'

503. *Anna Perenna* [*anulus,* 'a ring,' diminutive of *annus* 'the circle of the months'] was the goddess of the Full-moon, or of the Revolving Year. Cf. l. 138.

504. **haud procul** a mile out of Rome, between the Via Flaminia and the river. **advena** the 'Tuscan' river. In rather a different sense the Nile is called *advena.* **geniale** 'merry.' Cf. l. 50.

506. **cum pare** 'with his mate.'

510. [*toga: tego,* στέγω.]

511. With *annos* supply *tot.* 'They pray that they may live as many years, as they take ladles of wine.' *cyathi,* like our punch-ladles, were used to convey the wine from the mixing-bowl (*crater*) to the drinking-cup (*poculum*). **ad numerum** 'up to that number.'

513. **ebibat** 'drink to the full,' 'drink to the dregs. Nestor outlived three generations.

515. An allusion to a farce (*mimus*) of Laberius, entitled 'Anna Perenna.'

516... **ad** 'to accompany.' **duras** 'uncouth.' **culta** 'dressed in her best.'

520. **fortunatos** 'happy souls,' a slang term.

524. **proposito** 'my task,' 'my poem.'

525. **arserat igne...rogis.** A play on words. *igne* = 'the fire of love.'

526. Join *exstructis in sua fata.*

532. *Iarbas* the unsuccessful suitor of Dido. *Elissa* another name for Dido.

534. For **pp.** see Note on I. 260.

535. **Tyrii** *i.e.* the Carthaginians. **error** 'confusion.' **olim** 'at times.' **rege** 'their queen.'

537—538. = When three years had passed. **lacus** 'vats.'

540. **iusta** 'funeral rites.'

541. **molles** 'powdery.'

542. **libatas** 'a *few* hairs taken from the head and offered.' *libo* [λείβω] 'to take a taste of,' 'to offer a small portion,' 'a sample.'

543. The words '*ave atque vale*' were pronounced three times over the dead.

545. **pede** = ποὺς in Greek 'the sheet,' a rope attached to the lower corner of a sail for setting it to the wind. **pede aequo** = 'with both sheets taut,' 'with the wind right aft.'

547. **Melite** Malta. **Cosyra** now Pantellaria.

550. Battus is represented by Pindar and others as the founder of the Greek colony of Cyrene in N. Africa.

552. **quantulacunque** 'however small it be.'

553. **tamen** perhaps refers to the preceding line: understand 'small though his power was.'

554. **Pygmalion** the brother of Dido and Anna, and their enemy. Cf. *Aeneid* I. 347.

555. **signa** 'signs of the Zodiac.'

561. **Crathis** a river in Calabria.

564. **quam...quantum...** 'than the distance to which a sling can hurl (a stone) in nine throws.' [*funda* = σφενδονή: cf. (s)*cutis* = σκῦτος: (s)*taurus* = 'steer': (s)*tegere* = στέγειν.

565. **librantur** 'swing to and fro.' **ab** 'in consequence of' (cf. l. 309).

567. **subducere** 'haul down,' 'furl.'

569. **magister** *sc. navis* (= *moderator*, l. 573). [*magister: magis* and comparative ending *-ter* = -τερος. Cf. *minister, sinister*].

573. **habenis** metaphorical, for the rudder.'

574. **hic quoque** he too following the example of the rest of the crew. The MSS. reading is doubtful. Merkel reads *vix quoque.* Riese *a votis sic quoque.*

577. **sorori** for this so-called 'dat. of the agent' see Note on I. 325, and Appendix ϵ. **aliquam humum** 'dry land of some kind,' *i.e.* even though it were their grave. *humum* opp. to *mare.* The Romans had a dread of remaining unburied. Cf. Horace's ghost of the unburied sailor, *Odes* I. xxviii.

579. **Laurens** 'of Laurentum,' in Latium.

580. **expositis** 'set on shore.' **hausta** 'swallowed' by the waves.

582. **populos** Trojans and Latins. **nata Latini** Lavinia.

583. **dotali** 'which he had received as dowry.'

585. **nec credere sustinet** 'and cannot bring himself to believe.' *audeo* is used in the same sense, and in Greek *τολμάω.*

586. **Quid veniret?** '"Why should she come?" he asked.'

587. With *secum* supply *loquitur.*

590. **fata.** Perhaps 'her sister's destruction,' in the sense of 'destroyer.' Cf. V. 341 'Troiae duo fata' (abstract for concrete).

591. **Cythereius heros** = Aeneas. Cythereia = Venus, from Cythera (Cerigo), an island in the Aegean.

592. **admonitu tui** 'the recollection of you.'

597. **morte** *i.e.* of Dido. **credibili fortior** 'braver than could have been believed.' Cf. such phrases as *plus aequo.*

600. It is related in Virgil (*Aeneid* VI.) how Aeneas went to Hades.

601. **ratio** 'deliberate plan.'

604. **nomine tuo** 'on your own account.'

607. **paratus** 'robes.'

609. **tradam tibi** 'consign to your care.'

613. **falsum vulnus** 'a causeless wound' of jealousy.

614. **dissimulo** 'to hide what you feel': *simulo* 'to pretend what you don't feel.' '*Quod non est simulo, dissimuloque quod est.*'

617. **exactum** 'thought out.'

618. **cupit ulta mori.** The stress is on the participle: 'She longs to avenge herself before she dies.' We use the same sort of expression: 'To see Rome and die.' And cf. Thucydides I. 20, τύραννος ὢν ἀπέθανε, 'Hipparchus at the time of his death was in power': here again the stress is on the participle and not on the verb.

622. **sub verbum** 'immediately upon the word.' [*fen-estra* conn. with φαίν-ω.]

625. **recincta** 'unfastened,' 'ungirdled' in her haste.

627. **Numicius** a river of Latium. **corniger** is a common epithet of river gods, a river being like a bull from the roaring of its waters, and from its strength and force. Horace, *Od.* IV., xiv. 25 'sic tauriformis volvitur Aufidus.' And Sophocles in the *Trachiniae* represents the Achelous as horned.

629. **Sidonis** the Sidonian woman, *i.e.* Anna.

634. **perenne.** Adjectives in **-is, -e** form, very rarely, an ablative in **ĕ.** *nobilĕ viro* occurs in Cicero: *caelestĕ, bimestrĕ,* and *perennĕ* in Ovid. With ĕ *nouns* this form of the abl. is more frequent: *marĕ, retĕ, Praenestĕ, &c.*

635. **erratis agris.** To the rule that Intransitive verbs take no object after them, and that in the passive voice they are only used impersonally, certain exceptions are to be noted.

(1) They may take a cognate accus., as 'ludere...ludum.'

(2) They sometimes, and chiefly in poetry, take what Dr. Kennedy (cf. *Pub. School Lat. Grammar* § 122) has called a "Contained Accusative, expressing some limited operation of the verb." That such an accusative is possible after the verb in its active voice, is implied by the frequent personal construction of such intransitive verbs in the passive voice, especially in the past participle passive. Mr. Paley remarks that this usage is common in verbs of the 1st conj.

Examples of this construction occurring in the *Fasti* will be found in Appendix η, at the end of the book.

636. **celebrant seque diemque** an instance of zeugma: 'they make themselves merry and keep the holiday.' **celebrant** (from *celeber*) implies that they do it 'in throngs.'

637. **quia impleat** virtual oratio obliqua *Lat. Primer* p. 168, 2 (1), 'because, they say...' **Luna** cf. 503.

638. Θέμις the goddess of Justice. **Inachiam bovem,** Io, daughter of Inachus, changed by Jupiter into a cow.

639. Ovid seems to confuse the daughters of Atlas with the Cretan nymphs alluded to in l. 431.

644. The first secession of the Plebs to the Mons Sacer, 494 B.C., resulted in the appointment of Tribunes.

647. **Bovillae** twelve miles from Rome on the Appian way.

654. **quod tulisset.** For the subj. compare l. 637. **defectis** (from the verb *deficio*, often used transitively by Ovid. cf. *defecerat illos* l. 645) 'unsupported,' 'in want.'

655. "The Ides of March remember" (44 B.C.).

659. **simulacra** So according to one legend a *simulacrum* was miraculously substituted for Iphigenia. And in *Aen.* x. 636, Virgil saves the life of Aeneas by a similar device, in imitation of Homer *Il.* V. 449.

665. **Philippi** in Macedonia, where Julius Caesar's murderers, Brutus and Cassius, were defeated by Octavian, and slain (42 B.C.).

668. **elementa** 'the ABC of his duty,' 'his simplest duty.' Notice that each pronoun is attracted to agree with the substantive in its clause.

Caesaris Octavian or Augustus. **patrem** 'the father, who adopted him.' Octavian was by birth the nephew of Julius.

669. **a prima parte** 'in its front part only.'

673. **Semelen.** See l. 484.

674. **nisi...afferret** 'if Jupiter should not bring' (this is the thought of Semele). **spretus erat** 'he was despised' *i.e.* by Semele.

675. **nec...** *sc. referam* 'nor will I speak of the mother's work performed by the father's body, that you, O Bacchus, might be born in the due time of birth.' The fable was that the child, prematurely born, was deposited and nourisned in the thigh of Jupiter.

677. **Sithonăs** a Thracian people. Lycurgus (680) was a Thracian.

679. **praeda,** Pentheus, torn to pieces by his Bacchanalian mother Agave. The story is told in the *Bacchae* of Euripides.

680. **Lycurgus** chopped his own legs mistaking them for vine-branches. Both Pentheus and Lycurgus resisted the worship of Bacchus.

681. Some Etruscan sailors, who intended to sell Bacchus as a slave, were seized with madness, flung themselves into the sea and were turned into dolphins. **subitos pisces Tyrrhenaque monstra,** (hendiadys), 'the sudden transformation of men into fishes, the portent of the T. sea.'

687. Cf. l. 453.

690. **triumphato** 'carried off in triumph.' See Note on l. 635 and Appendix η. Cf. also Horace's 'regnata...rura Phalanto,' and the phrase 'vincere causam.'

691. **auctoris** *sc. Liberi.*

695. **Hebrus** the Thracian river: **Pangaeus** and **Rhodope** Thracian mountains, the latter being part of Mt. Haemus (the Balkans).

699. **volucres** 'insects.' **novae** 'hitherto unknown.' Bees are still collected in the same way by means of a key and a warming-pan.

703. **lēvis** 'smooth,' 'hairless,' 'bald.' **senex** Silenus. Distinguish between *lēvis* [λεῖος] 'smooth': *lĕvis* [for legvis = ἐ-λαχύς] 'light': *laevus* [λαιὸς] 'left.'

705. **examen** 'swarm' [= *exagmen* from *ex*, *ago*]. It also means 'the tongue of a balance' from *exigo* 'to adjust to a nicety,' whence our 'exact.'

706. **dissimulat** that he may keep it all to himself.

708. **applicat** 'brings him to,' as you bring a boat to shore. **caris** emphatic.

717. **deus** Bacchus. **hic** Silenus.

719. **pater** Bacchus.

721. **non est rationis opertae** 'is not a matter of obscure explanation.'

727. **Nysiadas** 'of Nysa' in Arabia or India, where the infant Bacchus was hidden from his 'step-mother,' Juno.

729. **togā liberā** or *virilis* was the man's dress, assumed by a youth in his sixteenth year. It was white in colour; while the boy's dress (*toga praetexta*) had a purple fringe or stripe. **candide** was probably suggested by the mention of the white toga.

730. **Lucifero** 'morning star,' *i.e.* 'day.'

732. **inter utrumque** *i.e. inter puerum et juvenem.*

733. **pignora** 'the pledges of their love.'

735. **per te** 'under your auspices.' But remember that *Liber* is really connected with *libo*, λείβω, not with *liber* 'free.'

739. Like Cincinnatus, who however was called to be dictator not consul.

742. 'Such visits were then an honour paid to the gods, not an indulgence in favourite amusements.' Now-a-days people come up to town to see the sights, in the good old days they came to worship.

744. **dea taedifera.** Ceres who sought for her daughter Proserpine with a torch-light. Virgil couples together 'Liber et alma Ceres.' Cf. l. 491.

745. **celebrare** 'to throng around.' **tironem** 'the young recruit' for life's battles. **non aliena** 'not unsuitable.'

749. **Argei** images stuffed with straw, and preserved in little shrines. For an account of them see **sua pagina** 'their appropriate page,' V. 565. For the grammar of *suā* see I. 310, and Appendix ζ.

751. **Lycaoniam Arcton** 'the Great Bear.' Callisto, daughter of Lycaon, was changed into a bear, and raised to heaven.

762. **sors etc.** 'there was an oracle, that whoever should have given to the flames for sacrifice the entrails of the bull, the eternal gods might conquer.'—Notice that the oracle as usual is ambiguously worded.

763. **Briareus** the hundred-handed giant. See footnote p. 197–8.

765. **imperat rapere** 'assigns the duty of seizing.' Cf. VI. 593.

768. **nomina** *Quinquatrus* or *Quinquatria*, which according to Varro was so called because it came five days after the Ides. It also lasted five days. So, at Tusculum, there were festivals called *Sexatrus* and *Septimatrus*, on the 6th and 7th days after the Ides. The Quinquatrus majores were the Easter holidays. Cf. Juv. X. 115. There was a smaller festival of the same name in June.

769. **sanguine** 'the blood' of gladiatorial shows.

771. **altera** 'a second day.' **super** 'besides' adverbial.

772. **bellica dea.** The Etruscan Minerva [root **men**: *mens, moneo, memini*], the goddess of intellect, is confounded with the Greek Pallas Athene.

775. **mollire** 'to tease, or card wool.'

776. **colus.** 'The distaff' which was held in the left arm, held a mass of wool, from which was drawn out by the right hand a thread, which was *spun* and wound on the spindle (*fusus*).

777. In this couplet is described the operation of *weaving*. **Tela** (ἱστὸς) the loom, an upright framework, in which were fixed, in a vertical position, the threads of the warp (*stamen*, στήμων). The woof (*subtemen* κροκὴ) traversed (*percurrere*) those threads from side to side, on a shuttle (*radius*). [*tela* = *texla* fr. *texo*: (cf. *ala* for *axilla*) *subtemen* = *subteximen*]. Our modern looms are not 'upright,' but horizontal. **erudit** cf. 282.

778. **rarum opus** 'the loosely woven fabric.' **pectine** 'the comb,' which was used to bring the woof-threads close together. **denset** fr. *densēre* another form of *densare*.

780. **velleribus** [ἔριον 'wool']. **aena** 'caldrons' for dyeing.

782. **invita Minerva** was a proverb, 'if natural ability be wanting.'

vincula 'shoes,' 'sandals.' **Tychius** σκυτοτόμων ὄχ' ἄριστος, 'the best of leather cutters' Homer VII. 221. He made the shield of Ajax with its thickness of seven bulls' hides.

783. **Epeus** the carpenter who made 'the wooden horse.' **licet** 'although.' **collatus** 'when compared with.'

manibus prior 'superior in workmanship.'

785. **Phoebea arte** 'medicine.' Phoebus (Paeon) was the Healer.

786. **vestris** *sc. muneribus* 'fees.'

787. Cf. Juvenal VII. 228, "Rara tamen merces, quae cognitione tribuni Non egeat." The school fee was called Minerval.

789. **caelum** 'the graving tool' [conn. with *caedo*]. **tabulam**... 'you who paint in encaustic': the colours seem to have been applied hot in the form of melted wax.

790. **mollia** [conn. not with *mobilis*, but *μαλακός*] 'plastic' or 'lifelike.' Cf. Virgil's "spirantia mollius aera."

796. **natali suo** 'on her birthday.'

797. **capitale** 'pre-eminent' ('capital'). *ἄκρος* is similarly used.

799. Athene was said to have sprung full grown, in full armour, from the brain of Zeus.

801. **Faliscis** 'the people of Falerii' in Etruria, conquered by Camillus in 393 B.C.

802. **littera prisca** 'the old spelling' *i.e.* not *capita* but *capta*, as found in ancient annals or inscriptions.

804. **furta ex illo loco** 'thefts from that place,' *i.e.* from her shrine. Festus speaks of a "lucus capitalis, ubi si quid violatum est, capite violatoris expiatur.' It is perhaps identical with this temple. 'Capital punishment' (*capitis deminutio*) with the Romans did not necessarily mean death: often it was only a mild sort of excommunication.

807. **summa dies e quinque** 'the last day of the Quinquatrus.' **lustrare**... 'to purify the sacred trumpets.'

808. **forti deae** said to be a Sabine goddess, Nerine, identified with Pallas. Note **admonet** (= iubet) with infin.

810. **hic** 'yon sun.' **Phrixeae ovis**, the ram which carried Phrixus and his sister Helle. He means 'yesterday the sun entered Aries.' **pressit** 'trod' or 'traversed.'

[*herĕ* = *heri* (a locative) for *hesi* (cf. *hes-ternus*): *χθεσ(ι)*: German *gestern*: yesterday.]

811. Ino, wife of Athamas, plotted the death of her step-children Phrixus and Helle. First she secretly caused all the

seed-corn to be parched and spoilt. When a famine followed, the Delphic oracle is consulted. Ino bribes the priests to declare that the gods demand the death of Phrixus and Helle. They are on the point of being sacrificed, when their mother Nephele rescues them, and they are carried away on the ram's back. **herba** 'the blade.'

815. **corruptus** has a double sense: the Delphic god was 'bribed': the seed-corn was 'spoilt.' **cum** 'equally with.'

817. **tempus** 'the crisis.'

823. **draconigenam urbem** 'Thebes,' 'the city of the dragon's brood.' Its inhabitants sprang from the dragon's teeth sown by Cadmus.

828. **aquae** the Hellespont, into which she fell. So Icarus gave his name to the Mare Icarium.

831. **ut amissa consorte** 'inasmuch as he had lost...'

832. **caeruleo deo** Neptune 'the god of the blue sea.'

834. **Colchas** E. of the Black Sea, whither Jason and the Argonauts afterwards went to fetch this 'golden fleece.'

836. It is the vernal Equinox. **praemiserit** (as its harbinger).

838. Supply *et ubi* at the beginning of the line.

839. **Concordia** cf. I. 580.

842. **Aventino** cf. Horace *Carm. Saec.* "Quaeque Aventinum tenet Algidumque."

Book IV.—*APRIL.*

1. **geminorum Amorum** 'the twin Cupids.' Compare Horace *Odes* I., xix. 1 "mater saeva Cupidinum."

3. **maiora** 'weightier matters' than love. **vetus** 'of long standing.' **vulnus** 'that soft place' in your heart. An allusion to some love-story.

7. **saucius** 'wounded or unwounded have I ever been a deserter from your standards?'—The grammar is loose. We should have expected *sive—sive* instead of *an*. Cf. l. 421.

9. **quae decuit.** Supply *ludere : quae* neut. pl.

10. **area maior** a metaphor from the race-course.

11—12. Repeated from I. 1, 2, and 7.

15. **Cytheriaca** 'of Cythera,' an island in the Aegean, sacred to Venus.

18. **navis.** Here as elsewhere he speaks metaphorically of his poem, as a vessel.

19. **tangere** 'touch,' 'interest.' **tamen.** If we supply the unexpressed thought which justifies the *tamen*, the sense will run thus: Although I begin my description of the month by talking of love, 'still you, Augustus Caesar [soldier and statesman as you are] find something to interest you in April.'

21. **magna imagine** 'through your mighty ancestress, Venus': the bust of the ancestor (see Note on I. 541) is here put for the ancestor herself.

22. **adoptiva nobilitate** 'in virtue of the nobility you received by your adoption.' See III. 668. Being adopted into the Gens Iulia, he claimed descent from Iulus, the grandson of Venus; see l. 40.

23. **Iliades** Romulus, 'son of Ilia.' **scriberet annum** 'made out a calendar of the year.' See I. 27. **rettulit** 'recalled to mind.'

25. March was the first month in the year of Romulus. See I. 39.

26. **proxima** .. 'the immediate cause.' Mars was his father.

27. **gradibus multis** 'many steps, *i.e.* generations back.' **alterius** 'the second.'

31. **scilicet nesciret...?** 'Why, should he not know?' or 'Was he not to know?' *i.e.* 'How was it possible he should not know?'

Dardanon, the mythical founder of Troy. For these names cf. Homer XX. 215.

34. **creat,** 'was the parent of.' It is noticeable that the pres. tense of this verb is employed, in prose as well as in verse, to express this general meaning, when the particular time of the birth is not indicated.

38. **pietas** *i.e.* 'pius Aeneas.' **altera sacra** in apposition to *patrem*, 'a second sacred charge.'

39. **aliquando** 'at length.'

43. **subit** 'succeeds.' **Alba** the son of Latinus, not the town Alba Longa.

45. **recidiva** 'revived.' Capys was an old Trojan name. **idem** = Epitus.

48. **Tuscae aquae** the river Albula, henceforward called the Tiber. See II. 293.

51. **locus** 'district' or 'ward.' Augustus divided the city into fourteen *regiones* or 'wards.' **mons quoque** sc. vocatur.

54. **sati** in the pl. because *Ilia cum Lauso* = *Ilia et Lausus*. This is called in Greek σχῆμα πρὸς τὸ σημαινόμενον, 'a construction according to the sense.'

58. **emeruit...** 'he earned belief to his words' by his godlike acts.

59. **neve** = *et ne*. **tempora continuata** 'consecutive months,' March and April.

62. **spumis** ἀφρός 'foam,' whence are derived Ἀφροδίτη, and, says Ovid, *Aprilis*.

[It must be remembered that Latin words are not derived from Greek, any more than Greek words are derived from Latin. The two languages spring from a common source, and therefore have a family likeness : but their relationship is that of two sisters, not that of mother and daughter.

lacrima, *silva* and the like are Latin words, though connected with the Greek *δάκρυ*, *ὕλη*, and are therefore properly spelt with I, not Y, which was not a Latin letter at all. Y is really the Greek *υ*, and only appears in a few Greek words transplanted at a late period into the Latin vocabulary, such as *lyra.*]

64. **Graecia maior** 'a greater Greece.' South Italy was full of Greek colonies and was called Magna Graecia. In a similar sense the name of 'Greater Britain' has been employed.

65. **Evander** cf. I. 420. **Alcides** *i.e.* Hercules. Cf. I. 493.

68. **Albula** cf. 48.

69. **dux Neritius** Ulysses, so called from Homer's *Νήριτος εἰνοσίφυλλος* in Ithaca. **quoque** cf. 51 ; supply venerat.

Laestrygones, Greek settlers in Campania, near Formiae.

70. **Circeii** the promontory near Naples.

71. "*Telegoni iuga parricidae*" says Horace (*Odes* III., xxix. 8) of Tusculum, founded by Telegonus, the son of Ulysses and Circe. **Tibur** (Tivoli) on the river Anio, famous for its cascades. Horace *Od.* I., vii. 13 "Tiburni lucus, et uda Mobilibus pomaria rivis," and II., vi. 5 "Tibur Argeo positum colono." See picture in Smith's small *Rom. Hist.* p. 1.

73. **Halesus** a son of Agamemnon, who is said to have founded Falerii. The Notes on V. 193 and V. 201 will show that χ appears in Lat. sometimes as H, sometimes as F.

75. **Antenora** a Trojan, the founder of Padua ; somewhat out of place in a list of Greek settlers. **suasorem pacis,** cf. Horace *Epist.* I., ii. 9 "Antenor censet belli praecidere causam."

76. **Oeniden** Diomed, the grandson of Oeneus, and son of Tydeus, who founded Arpi. He married the daughter of Daunus.

81—82. **Sulmonis gelidi** is simply a repetition of *Sulmonis* in the previous line. The four lines 81—84 were evidently

inserted when Ovid began to revise the poem, and rededicated it to Germanicus. Cf. Introd. § 2. **patriae** 'my native place.' It was in the Peligni, a mountainous district.

83. **sed** refers to *longas*. 'Long and dreary though your plaints may be, *still* check them.'

85. 'To what lengths does not envy go.'

87. **densa** 'solidifying' (cf. *pura* II. 25, *falsa* VI. 122).

90. **vindicat** 'claims' [*vim—dico*]. *iniicere manum* 'to lay hand on,' as a master might do on a runaway slave, to assert his right of ownership.

92. **nullo...** 'inferior to that of no god.'

94. **satis** from *sata* 'crops.'

97. **mare** from *mas*. **parcit** 'refrains from...'

104. **cura sui** 'regard for their personal appearance.'

109. **mensis secundi.** Cf l. 25.

111. **Quid quod** lit. 'What shall we say because' = 'Again...' *Quid?* without any *quod* to connect it with what follows, is also used in the sense of 'Again:' especially by Cicero. **ubique** at Cythera, Paphos, Eryx, &c.

112. **urbe nostra.** We should expect *in urbe nostra*. But see Appendix *β*.

114. **laesa** by Diomed.

115. **duas** Herê (Juno) and Athenê. **Troiano iudice** 'by the judgment, or decision, of the Trojan Paris.' An abl. of cause or abl. abs.; not of course abl. of the agent, which would require the preposition *ab*.

116. 'Ah! I could wish that the vanquished goddesses had not remembered this defeat.' Juno was the patron of Greece against Troy, and of Carthage against Rome.

117. **nurus** [*νυός*] not quite strictly used. See l. 34.

120. **remissus** 'unbound.'

121. **cacumina** 'the points of the blades,' 'the tapering tops of trees.' **cortice** 'from the bark.'

124. **suo** 'her lover.'

125. **materna** 'which gave her birth.' She was said to

have sprung from the foam of the sea, and was often represented in statues as Ἀφροδίτη ἀναδυομένη.

129. **pudicitia lapsa est** 'had declined from virtue.'

130. **anum** the Sibyl.

132. **nomina** Venus Verticordia.

136. **Scorpios.** Only a few stars of this constellation are ever visible as far north as London.

139. **vigilata nocte** 'having spent the night in watching.' *vigĭlare* is a neut. verb: but see Note on III. 635, and Appendix *η*.

141. **paternos** *i.e.* of Atlas. Atlas supported the sky: they therefore, when they set, are said to relieve him of a portion of his burden. Professor Ramsay (*Selections from Ovid* p. 341) in an Appendix on the Roman Calendar, quotes this passage as indicating the vagueness and wrongness of Ovid's astronomy: 'He has here blundered between the morning and evening setting, which are really six months apart.'

142. Only six of the Pleiads are visible to the naked eye, but there are other, smaller, members of the group.

143. **sine** imperat. The construction is *sine* (*ut*) *versetur*. **perpetuo** = *continuus*, 'uninterrupted,' 'long.' **Titan** the Sun. Hyperion, a synonym for the Sun, was a Titan. See Note on I. 307.

145. **Berecyntia** 'of Berecyntus,' a mountain in Phrygia, sacred to Cybele. **Idaeae parentis.** Cybele was called Μεγάλη Μήτηρ Θεῶν and was worshipped on Mt. Ida in Phrygia, and also on another Mt. Ida in Crete. **festa** the Megalesia.

147. **molli** 'effeminate.' **exululata** 'behowled,' 'invoked with howls.'

149. **ludi** 'the games of the Circus.'

150. **Marte suo** 'their war of words.' A *iustitium* takes place. Cf. I. 47.

151. **aeris** 'brazen cymbals' used in the worship of Cybele. **lotos** 'flute of lotus-wood.'

153. **da...** 'tell me whom to consult.' **Cybeleïa** (*dea*) = Cybele. **neptes** 'her grand-daughters' the Muses. [*neptis*, and *nepos*: Gr. ἀ-νεψ-ιός, nephew: cf. νέποδες.] **adesse** 'to pay attention to.'

155. **mandati memores** 'mindful of Cybele's command.'

Heliconis. Mt. Helicon in Boeotia was the favourite haunt of the Muses. [*alumnae* fr. *alo:* the termination is a relic of a pres. part. pass. = -*όμενος*. Cf. Vertumnus, columna, Autumnus.]

156. **sono** the sound of cymbals and flutes. See l. 151.

157. **illi cessit** 'fell to her lot.' **nomen Amoris** 'a name (Erato) connected with love' (*ἔρως*).

159. **sors** 'oracle.'

163. **'Ρέᾱ**, the wife of **Κρόνος** (Saturn), is identified with Cybele. For the long vowel *a* cf. V. 115 and VI. 433. In later times ā was shortened: as in the familiar philomelă in Ovid, and Phaedră or Phaedrā, and Pyrrhă (Hor.).

166. **vetustas creditur** equivalent to *creditur vetustati:* an irregularity not very uncommon in Ovid. Cf. III. 339 'credemur,' and M. VII. 80 'creditus' and other passages; also Virg. *Aen.* II. 247 'credita.'

acceptam... 'refrain from disturbing the received belief.'

167. **saxum** 'a stone' substituted for the infant Jupiter.

169. **Ide** 'Mt. Ida' in Crete.

170. **vagiat** 'cry,' 'squall.' **infanti** 'inarticulate.'

172. **Curetes** [*κοῦρος* 'young man'] Cretan priests of Jupiter, afterwards confused with the **Corybantes** [*κόρυς* 'helmet'] Phrygian priests of Cybele. Their religious service consisted of a kind of noisy war dance.

173. **imitamen** 'a thing made in imitation' [the form of the word suggests a connexion with a pres. participle passive]: *imitatio* is 'the act of imitating.' Cf. *ποίημα* and *ποίησις* as parallel forms in Greek.

177. **coepi** (*sc. quaerere*) **cur...** She is represented in a chariot drawn by lions.

183. **dux operis** *i.e.* Erato.

185. **Dindymus** a mountain in Mysia. **Cybele** the mountain, not the goddess. **Iden...** "many-fountained Ida." **opes** 'power,' 'kingdom.'

191. In 205 B.C., more than five centuries after the foundation of the city, the Romans, having consulted the Sibylline Books, sent to fetch the statue of the Great Mother from Pessinus.

193. **Euboici** 'Cumaean' *i.e.* 'Sibylline.' Cumae was founded by a colony from Chalcis in Euboea.

198. **errant, quaeve**... 'are in doubt, what parent is absent, or where she is to be looked for.'

199. **Παιάν** or **Παιών**, the Healer, Apollo, the oracular god of Delphi.

202. Attalus I., King of Pergamus. His grandson, Attalus III., bequeathed his kingdom to Rome.

208. **nostra eris** 'you will *still* be ours.'

Phrygios = 'Trojan.' So **Phryx** in 210 is Aeneas.

211. **coloribus ustis** cf. III. 789. **caelestum** cf. App. μ.

212. According to Arnobius, the 'image' sent by Attalus was merely a small stone, such as could easily be carried in the hand, dark in colour, and with its outline varied by sundry protuberances.—It was probably an aerolite. In Dr. Schliemann's collection of Trojan relics, exhibited at South Kensington 1879, are a number of such stones, of oblong shape, with a depression in each of the four sides.—The Palladium (VI. 353) was probably a similar aerolite: so was the black stone which the Emperor Heliogabalus is said to have worshipped, and perhaps the stone of the Caaba at Mecca.

213. **nati,** Neptune. **Phrixeae sororis,** Helle. Cf. III. 828.

216. **Eetionis,** father of Andromache, king of Thebes in the Troad. For **opes** cf. l. 186.

217. **Cyclades** the islands which formed a circle (*κύκλος*) round Delos. **excipiunt** 'next meet their view.'

218. **Carysteis** 'of Carystus,' a town in the south of Euboea.

219. **Icarium** *sc. mare*, the south part of the Aegean, so called from Icarus, who fell into the sea in a vain attempt to fly across it on wings made by his father Daedalus. Cf. Horace *Od.* IV., ii. 2 "ceratis ope Daedalea Nititur pennis vitreo daturus Nomina ponto."

221. **Pelopeïdas** 'which wash the Peloponnesus.'

223. **Trinacrium** 'off the land of the three promontories' [*τρεῖς, ἄκρα*]. In this couplet supply the verb *legit* 'coasts along' (from 225).

224. Names of the Cyclopes in Vulcan's smithy under

Etna. *Brontes* from βροντὴ 'thunder,' *Steropes* from στεροπὴ 'lightning,' *Acmonides* 'son of an anvil' from ἀκμών.

226. **Ausonia** the land of the Ausones, Italy. **tenet** cf. I. 448.

227. **ostia** 'the mouths of the Tiber': the land near the river's mouth is low and marshy, and the Tiber breaks up into several channels.

229. **omnis eques** 'all the equestrian order.' Cf. II. 128 *nos eques.* Just so *miles* = 'soldiery.'

231. *i.e.* the Vestal Virgins.

237. **plus quam pro parte** 'more than his fair share.'

241. **Clauso.** Attus Clausus was the Sabine founder of the gens Claudia. **referebat** 'traced.'

Under cover of this story about Claudia Ovid defends the character of Augustus's light-hearted, dissolute, but witty daughter Julia. Evil reports were mooted against her about 1 or 2 B.C. when these lines were probably written.

242. **nec facies impar...** It might be possible to translate 'nor was her beauty inferior to her rank (supplying *generi*) in nobleness.' But in VI. 710 we have 'par facies nobilitate' which can only mean 'her beauty is not inferior to her noble birth,' *par* being equivalent to *non minor* and being followed by the abl. A similar use of *par* is said to occur in Sallust, but that passage is capable of another construction. On the strength of VI. 710 however we must consider that *impar* in this passage = *minor.*

243. After **credita** supply *esse casta.*

244. **criminis** gen. of the accusation after *rea.*

245. **prodisse** 'the fact that she had appeared in public.' **obfuit** 'told against her.' **ad rigidos...** 'and a tongue too ready to make repartee even to grave and reverend seniors.'

247. **conscia mens recti** 'a good conscience.' **famae** 'popular report.'

248. **in vitium credula** 'prone to believe in a fault.'

257. **casta** (*esse*) **negor.**

259. **pignora...** 'a pledge (of the uprightness) of my life.' **re** 'by the result.'

262. **testificata** part. of depon. verb in passive sense. **scena** 'on the stage' cf. 149. Clodia's exploit was probably the subject of a drama.

263. **laudat** 'signifies her approval.'

265. **atria Tiberina** 'Father Tiber's Hall,' some recess at a bend of the river, which he was supposed specially to frequent.

267. **religant a** 'make fast to...' (lit. 'from').

268. **functa cibo** 'having taken their usual meal.'

271. **Almo** a small stream, running into the Tiber south of Rome.

272. *ab* 'in consequence of.' var. lect. *in amne.*

274. Join *Almonis aquis.* **dominam sacraque** 'Cybele and the sacred emblems which belonged to her.' *dominam* 'owner' anticipates the word *sacra.* (Mr. Paley joins *Almonis dominam,* but I find no other trace of such a title.) This washing was a yearly ceremony.

279. **Porta Capena** a city-gate on the east side of Rome.

281. *P. Scipio Nasica.* The oracle had directed that the best man in Rome should receive the goddess, and he was chosen as such. See Livy xxix. 14.

non perstitit 'has not remained the same.'—Metellus built or repaired, Augustus rebuilt it. Metellus's connexion with the temple is not recorded elsewhere.

283. **si** 'to see if': or perhaps it is rather an incomplete conditional sentence. 'She pauses, (that she may answer me) if I ask...'

284. **stipe...** 'asks for money in (*i.e.* consisting of) small coin.' The Beggar-Priests (μητραγυρταὶ) of Cybele may be compared with the Mendicant Friars of the Roman Catholic Church.

287. It was a favourite time for dinner parties: and some rich people seem to have kept open house, of which they gave notice (*indictas*) beforehand.

290. **captant** 'catch at.'

291. **institeram** 'I had continued (to ask).

296. The real explanation is that some of the Gauls in the great migration westward stopped short in Asia Minor, and settled in a district of Phrygia, to which they gave the name of Galatia.

297. **Cybelen** the mountain not the goddess. **Celaenae** an ancient town of Phrygia at the source of the R. Maeander.

302. **sua** 'its appropriate.' Supply *moreto* after *sub.st.* See Note on I. 310 and Appendix ζ.

303. **usi** = *usi esse.*

305. **herbae.** Garlic and rue were among the ingredients of the *moretum* [*mordeo:* root **smar,** connected with our 'smart']. **elisae** 'with the juice squeezed out of it.'

307. **Pallantias** Aurora, descended from Hyperion, who was the uncle of the giant Pallas. See Note on I. 307.

308. **levârit** 'shall have lightened of their burden,' 'unyoked.'

310. There were two temples of Fortuna on the slopes of the Quirinal.—It is uncertain, in what year this temple was built.

311. 'It was the third day of the games' *i.e.* of the Megalesia. **continuus loco** 'who occupied the next seat.'

313. At Thapsus in Africa B.C. 46 Julius Caesar defeated the Pompeians and Juba king of Numidia their ally. **magnanimi** perhaps because he slew himself after the battle.

315. **glorior mer:** (sc. stipendium). For constr. cf. II. 342.

316. **officio praefuit..** 'he commanded my allegiance.'

317. **hanc sedem** one of the front seats, in the *orchestra.* These seats were occupied by distinguished magistrates. Immediately behind them sat the Equites, to which order Ovid himself belonged.

318. **bis quinos viros** *i.e.* the Decemviri litibus judicandis, a court for deciding causes involving liberty or citizenship.

320. **pendula** the adj. is suggested by the word Libra, prop. a 'balance.' Cf. note on vi. 635.

322. **Orion** "the glory of our Northern skies" with his starry scabbard and belt.

325. Cf. 'Megalesiacae spectacula mappae,' *Juvenal* XI. 191. **pompa,** a procession of distinguished Romans from the Capitol to the Circus. **deorum** the statues of the gods, carried in the procession. **ventosis** 'swift as the wind.'

328. **promeritum** used as a subst.

331. **modo...nunc** 'at one time...at another time.'

332. **cacumen** 'tree top.' **epulae** nom. pl.

333. **bene erat** 'they were well off.'

339. **chalybeia massa** [= μάζα, that which clings together like dough] 'iron.' The successive ages of the metals were—the stone age; (the copper); the bronze; the iron.

340. **debuit tegi** 'ought to have remained hidden.' The question why, is answered in the next line.

343. **farra micaeque**... *i.e.* the *mola salsa.* Cf. I. 128.

345. **unctas** 'resinous,' 'pitchy.'

352. **recognosces** 'you will merely renew your acquaintance with' *i.e.* you will hear not for the first time. Cf. 1. 7. **plura** 'the greater part' of the story.

353. **Tribus Scopulis** Pelorum N.E., Pachynum S., Lilybaeum W *Trinacris* from τρεῖς, ἄκρα.

356. **Henna** in the centre of Sicily. **Arethusa** nymph of the famous fountain near Syracuse. For its origin see *Class. Dict.*

358. **flava** 'golden' like her own corn.

365. **simul** = *simul ac.*

368. **sedulitate** [*sedulus* from *sedeo:* connected with *assiduus* lit. 'sitting down, or settling down to your work'].

370. **gremium** 'lap.' **sinus** 'the fold' or 'bosom' of the *dress.* Note that *sinus* can never be used, like *pectus,* for the seat of the affections. It means properly 'a bent surface,' curving outwards, or, more often, inwards.

373. **hyacinthus** not our hyacinth, but probably the 'blue-iris.'

amarantus [α priv., μαραίνω 'to wither'] 'amaranth.'

374. **rorem** *sc. maris* 'rosemary.'

379. **patruus,** Dis, or Pluto (brother of Proserpine's father, Jupiter).

380. **caeruleus** 'dark' (usually 'dark blue') [conn. with *caesius* 'bluish-grey.']

385. **aequalis** 'of the same age' *i.e.* her young companions.

386. **ad tua dona** 'to receive your gifts' (*i.e.* the flowers we have gathered for you).

387. **ut clamata silet** 'when she is silent, though (her name is) called aloud.' See Note on III. 635: and compare Virgil, *Ecl.* I. 5 "Formosam resonare doces Amaryllida silvas," 'arma amens fremit,' and the like.

389. **plangore** 'the beating of the breasts.'

391. **mentis inops** the opposite of *compos mentis.*

392. Μαινάδες the frenzied 'Bacchanalian women.'

393. **sua...** This is an inversion of *vitulus raptus mugitur a sua matre.* See Note on I. 310, and Appendix ζ.

[*uber* = οὖθαρ = 'udder.' For the interchange of labial and dental sounds cf. the term. *-brum* = -τρον and *-trum*: *-bilis* = *-tilis.*]

397. **nacta est** 'she lighted on.'

401. All the places mentioned in this and the following lines, as far as 445, are in Sicily. **Amenanus** a small stream.

404. **Gela** or *Gelas*, the river, on which the town Gela stood.

vorticibus 'by reason of its eddies.'

407. **positis** 'situated there.' **curvae falcis** (= δρέπανον) refers to *Drepanum* at the W. extremity of Sicily: or *Zancle* (Sicilian Greek for 'sickle') the old name for Messana, on the Straits. Cf. Thucyd. VI. 4.

409. 'Ακράγας = Agrigentum.

410. **sacrarum** 'sacred' to the Sun. The βόες 'Ηελίοιο of the *Odyssey* (Book XII.), which were sacrilegiously killed and eaten by the companions of Ulysses.

411. **Camarina** is best known to us from the well-known oracle, which became proverbial: μὴ κίνει Καμάριναν, ἀκίνητος γὰρ ἀμείνων, *i.e.* 'Let well alone.'

Tempe (n. pl.) often means not the original vale of Tempe, the valley of the R. Peneus in Thessaly, but any 'charming valley'; here that of the R. Helorus.

412. **Eryx**, in the west, had a famous temple and statue of Venus ("Erycina ridens" Hor.).

413. Cf. 353.

416. **ales** the nightingale, Philomela, who laments her murdered son Itys.

417. **per vices** 'in turns.' **alternis** *sc. vicibus*, 'alternately.' The rhythm of 417 expresses breathless haste.

420. **perit** 'dies away.'

421. Notice the loose grammar. (1) *utrum* must be supplied with *pastorem* to correspond to the *an*. (2) The proper grammar would be *sive pastorem viderat*, *sive arva colentem*, as the clauses are in meaning not interrogative, but conditional, cf. l. 7. Translate :—"And, whether she had seen a shepherd or one tilling the soil, her one cry was, 'Has any girl passed by this way?'"

425. Cf. Horace *Odes* III., iv. 73 "*Iniecta monstris Terra dolet suis*," and l. 53 where Typhoeus is mentioned. See Note on I. 307. **cuius anhelatis ignibus** lit. 'with whose panted out fires.'

428. **Cereris sacris**, *i.e.* 'at the Eleusinian mysteries.'

429. **structura** 'tunneling.' **pumex** of volcanic origin.

431. **sicca** 'dry-shod,' traversing the air.

433. **Syrtes** quicksands on the N. coast of Africa [σύρω 'to drag']. **Zanclaea Charybdis** 'Zancle's neighbour Charybdis.' The town of Messana or Zancle was near the straits of Scylla and Charybdis. **Nisaei canes** 'dogs of Nisus' breed.' Scylla the daughter of Phorcys is confused with another Scylla, the daughter of Nisus.

435. **bimarem** 'on its two gulfs.' Cf. Horace *Od.* I.vii. 2.

438. **Cecropidae** 'sons of Cecrops,' the first king of the country. **triste saxum** called by the Greeks ἀγέλαστος πέτρα.

439. **sub Iove** or *sub divo* 'in the open air.' **multis diebus.** We should expect the acc., but see Appendix γ. The description of her hardships is heightened by the use of the abl. : Her woes were ever beginning afresh on each successive day.

For **patiens** with a gen. cf. I. 247.

441. 'Every place has a destiny of its own.' **Eleusin** or **Eleusis**, nom. [ἐλεύσομαι]. **hoc rura fuere.** We should have expected *hoc fuit*, but *fuere* is attracted to agree with the predicate.

445. **capella** [= *caperula* fr. *capera* or *capra*].

449. **quamvis** properly takes the subj.

451. **simularat anum** 'she had feigned (to be) an old woman' (cf. V. 456).

mitra an old woman's cap with long strings (*redimicula*) to it. Cf. Aen. IX. 616 "habent redimicula mitrae." **instanti** 'to him insisting.'

453. **sospes eas** 'I pray you go; a long life to you! and may you never lose your children.'

455. **ut lacrimae** 'a pearly drop as of a tear.' Cf. Euripides *Hippolytus* 1396 *ὁρῶ, κατ' ὄσσων δ'οὐ θέμις βαλεῖν δάκρυ.* So too the gods of Homer when wounded shed not blood, but 'nectarous humour' (*ἴχωρ*).

457. **molles animis** 'tender-hearted.'

459. **sic** 'so may your daughter be safe to you,' 'so' *i.e.* on this condition, if you will rise and enter my house. *sic* is constantly thus used in expressing a wish. Cf. Horace *Odes* I., iii. 1, *Sic te diva potens Cypri...*

461. 'You knew in what way you could force me to consent' (viz. by appealing in the name of your daughter).

468. **imprudens** 'unwittingly.' Notice *exsoluisse.*

473. **Mystae** 'those initiated' in the *μυστήρια.* Cf. l. 428. Translate 'the Initiated regard the appearing of the stars as the time for food.' With *sidera visa* cf. Horace *Odes* II., iv. 10 *ademptus Hector* = 'the death of Hector' = Gr. *ὁ Ἕκτωρ ἀποθανών.*

479. **coagula** [fr. *cogo*] 'curds.' **lacte** [= Gr. *γάλα* for (*γα*)*λακτ*].

481. 'poppies with warm milk as a sleeping draught,' lit. to be drunk as causes of sleep.

484. **Triptolemum** the sick child of Celeus, elsewhere called Demophoon.

485. **carmina** 'incantations.' **ter.** Three was a lucky number.

487. **humanum onus** 'the burden of the flesh.' Cf. the Roman Catholic idea of Purgatory.

489. Join **stulte pia** 'foolishly affectionate.'

491. Ceres means to say 'You have been at one and the same

moment pious and impious,' *i.e.* pious, or affectionate, in wishing to save your child's life: impious in withholding the hand of the goddess and preventing your child's immortality. Notice *Dum es, dum* 'while' taking pres. indic. even when the principal verb is in a past tense.

493. Triptolemus was the mythical father of husbandry.

495. **nubem trahit** 'trails a cloud behind her.' **dracones** 'her dragon-drawn car.' cf. 431.

496. Notice *Ceres* in its emphatic place at the end of the line: then and not till then the '*anus*' proves to be a goddess.

497. Σούνιον the promontory of Attica. **Piraea** a neut. pl. form for Piraeus, the harbour of Athens.

498. **et quae ora** = *et oram, quae* (*ora*)... It is not very clear what shore is referred to.

500. **Ionium** 'the sea which washes Ionia' (not the *Ionium mare* to the west of Greece).

501. **Asiae** as always = Asia Minor, the Roman province of 'Asia.'

502. **diversum locis** 'various in its localities.' *locis* defines *diversum*.

504. **Meroë.** An island of the Nile, in Ethiopia. **sicca terra** the African desert. **subest** 'lies beneath her.'

505. **Hesperios** 'the western rivers': adj. agrees with the names which follow it.

507. **erratas.** Notice the past part. of the neut. verb. Cf. III. 635 and Appendix η.

509. **liquidi immunia ponti** 'free from' *i.e.* 'which never sink below the waters of the sea.'

511. **Parrhasides stellae** 'Arcadian stars' (Parrhasia being a town in Arcadia) = the Great Bear. Callisto daughter of an Arcadian king was changed into a she-bear by Juno, and placed by Jupiter in the sky as the Great Bear, or Helice ['Ελικὴ, from ἑλίσσω, because all the other stars 'revolved' round it.] Cf. II. 153.

517. **aditus** participle of *adire*. **ne vana labores** 'that you may not be distressed to no purpose.' **vana** cognate acc.

518. **tertia regna** 'the third kingdom' of the universe. Cf. l. 534. The two other kingdoms were heaven and the sea.

519. **Tonantem** *sc. Jovem.*

522. **de quo** *i.e.* Jupiter himself. **dimidium** 'half of the anxiety which is felt at her loss ought to be felt by you.'—You ought to be as much concerned as I am.

523. 'all that I have discovered is the wrong-doing.'

524. **commissi** 'of the offence committed.'

525. 'worthy of a robber as a husband.'

527. **victore Gyge** 'if Gyges (or Gyas) had been vic torious.' "Centimanus Gyas" Hor. *Od.* II., xvii. 14. See Note on I. 307.

529. **impune ferat** 'let him carry his point with impunity' or perhaps 'let him carry her off.'

530. **reddat** 'only let him restore her.

534. **alter...** '(of my two brothers) one... the other...' **Chaos** = *Hades.*

536. **stat** 'it is your fixed resolve.'

538. **si minus** 'if she has not remained fasting.'

539. **caducifer** 'the bearer of the herald's wand' Mercury, the Messenger of the Gods. [*cāduceus* herald's staff = *καρύκιον* fr. *κήρυξ*. For the connexion of D and R compare *arbiter* for *ad-biter.*]

542. **Punica poma** 'pomegranates.'

543. **modo** 'just lately.'

544. **longa...** 'only after a long delay, and then with difficulty.'

545. **Taenarus** the promontory of Laconia, where was the entrance to Hades, is put for Hades itself. Cf. Virg. *Georg.* IV. 467 "Taenarias etiam fauces, alta ostia Ditis."

547. **factura fuit.** See Note on V. 414 and Appendix *θ*. Observe that *factura fuit* = *fecisset*. The word *fecisset* is not capable of being turned into an infinitive or a subjunctive form of itself: but by means of the periphrasis *facturus fuit* it can be so turned. *e.g.*

He would have done it, if I had asked him.

Fecisset
or Facturus fuit } si rogassem.

I say that he would have done it, if I had asked him.
Dico eum facturum fuisse, si rogassem.

He { is / was } so kind that he would have done it, if I had asked him.

Tam benignus { est / fuit } ut facturus fuerit, si rogassem.

551. 'there was a yield of a bountiful harvest in the fields which had lain fallow.' **cessatis.** Cf. *erratis* l. 507. See Appendix *η*.

554. [*vellus* = *Ϝέριον* 'wool.' For the connexion of L and R see Note on V. 434.] The holiday folk were all *candidati.*

555. The temple of Jupiter Victor was vowed by Q. Fabius B.C. 296 in a battle against the Samnites. The Hall of the Temple of Liberty was built or restored by Asinius Pollio. Both sites are uncertain.

556. **hac die.** We should have expected *hoc.* When *dies* is used in the fem. it is generally in the sense of 'time'; as 'longa dies.'

561. **ut fuerit** (concessive) 'although this was so.' **hac grandine** 'in such a hailstorm.' **Mutinensia arma** 'the arms which opposed him at Mutina.' Antony was defeated at Mutina (Modena) B.C. 43 by Octavian with the two Consuls, Hirtius and Pansa, both of whom were killed in the action.

563. **Veneris Idus** *i.e.* the Ides of April.

564. **bos forda** [*fero*] 'a cow in calf.' The festival was the *Fordicidia.*

566. [*fetus* and *fecundus* are really not from *fero* but from *feo* 'to produce.']

567. **gravidum** 'teeming': so *plena* 'with young.'

569. **curia** see III. 132. **ter denas** *i.e.* one at each of the thirty *curiae.*

571. **vitulos** 'the unborn calves.'

573. **Virgo** *sc. Vestalis.* **Luce Palis** 'on the day sacred to Pales' (the goddess, or god, of shepherds). See l. 649.

579. **primis in herbis** 'in the blade.' **obsesso** 'overgrown with it.'

581. **acerbos** 'premature.' Cf. Virgil speaking of Pallas, "abstulit atra dies et funere mersit acerbo."

584. **Maenalio deo** Pan or Faunus. *Maenalus* an Arcadian mountain.

585. **animo quieto** 'to the mind of the sleeper' (*quies* = 'sleep' or 'dream'). **responsa** 'oracular utterances.'

588. Cf. Virgil *Aen.* VII. 81. The process was called *incubatio.*

589. **intonsum.** Cf. II. 30.

592. **per sua verba** 'in a form of words appropriate to him.' See Note on I. 310, and Appendix ϛ.

598. **anima** 'breath of life,' 'life.' **animus** 'the soul' which thinks and feels. **mens** 'the intellect.'

601. **expedit** 'releases from perplexity.' **errantem** 'puzzled.' **conjunx** Egeria. Cf. III. 146.

602. **posceris exta.** See *Lat. Primer,* Notes on Syntax III., C. p. 134.

605. **Cytherea,** because the month is hers. **admissos** 'at full speed.'

607. **titulum imperii.** Augustus received the military title of 'Imperator.' **cum primum** 'as soon as possible': sometimes used, as here, adverbially, sometimes as a conjunction.

610. **Dorida** = 'the sea.' Doris was the daughter of Oceanus, and wife of Nereus.

612. **carcere partitos** 'parted from one another by the barriers.' *carceres* were the barriers which divided one chariot from another before the start for a race. These *carceres,* or stalls, were closed in front by doors of open wood-work, which were simultaneously withdrawn when the start took place.

613. **missae** 'let loose in the Circus': the fox-hunt seems to have been a sort of after-piece or interlude to the regular races.

615. **Carseoli** a town of the Aequi in Latium.

617. **Hac** *sc. via* 'in this direction.' **Pelignos** the country of the Pelignians. He was born there, at Sulmo.

620. **emeritis** 'tired out' with the day's work. Prop. *emeritus* (*stipendium*) of a 'veteran' soldier who has served his time.

622. **unde** = *ut inde.* **instrueretur** 'supplied with information.'

627. **villam** [prob. = *vicula* fr. *vicus*] 'farmhouse.' **tibicine,** sing. for pl. 'props.'

631. **telis** fr. *tela*. Cf. III. 777. **arma** 'defences.'

636. **illa** = vulpes 'the vixen.' **cohortis** 'of the farmyard' [from the same root as *hortus :* see Note on V. 201].

638. **urentes** 'when they try to burn it.'

641. I follow Gierig, Riese, and others, in reading *nam vivere captam ;* which is at any rate intelligible. But the true reading is doubtful. Most MSS. give *nam dicere certam.*

643. **gens haec** 'the breed of foxes.

646. **Memnonis mater** = Aurora. The marble statue of Memnon, in Egypt, when struck by the rays of the rising sun, gave forth a note like that of a lyre, as a welcome to his mother. **lūteus** 'saffron-coloured.' Cf. *κροκόπεπλος ἕως.*

647. *i.e.* the Ram. Cf. III. 828. For the signs of the Zodiac see Introduction § 4. **victima major** 'the larger or nobler victim' *i.e.* the Bull. Cf. Virg. *Georg.* II. 146 "maxima taurus victima." Victims were of two classes, the greater and the lesser. So it was with game, in hunting.

649. **poscor** 'I am called upon for...' **Palilia** sometimes called *Parilia*, as if from *pario:* but L and R are often interchanged. See Note on V. 434.

652. **prosequor** 'wait upon,' 'pay respect to': prop. 'to escort.'

654. **februa** 'purificatory offerings.'

655. **transilui flammas.** Leaping through fire seems to have been one of the most ancient of superstitious practices. King Manasseh (2 Chron. xxxii.) 'made his children to pass through the fire' in the valley of Hinnom. A relic of the superstition survived until very late days in Ireland, where on St. John's Eve, June 24, a bonfire was made, through which it was the custom for men and boys to leap. Similarly, at the time of our Christmas, bonfires were kindled by the Norsemen in honour of Thor and Odin, and it was an old Scotch custom to light 'a Candlemass Bleeze' on February 2, possibly connected with the old Italian rites of Februatio.

656. **roratas** 'sprinkled like dew.'

658. **puppis** addressed to his poem. Cf. 18. **suos** 'favourable to them.'

659. **virginea** 'of the Vestal Virgins.' **suffimen** [*sub* and *fio* = θύω : cf. fumus = θυμὸς] 'fumigation.'

661. **equi** 'the October horse' as it was called. A horse was sacrificed to Mars in October, its tail cut off, and the dried blood kept for this purpose. **vituli** cf. 571. **culmen** 'stalk' [= *columen:* root **cel** of *excello:* cf. *cel-sus*, *cal·amus*, *col:lis:* the termination is a relic of a Latin pass. pres. participle].

666. **longa corona** 'a festoon' [fores = θύρα. For the F cf. fio and θύω above, 659].

667. **vivo** 'quick,' 'in its natural state.'

669. **mares** 'male' *i.e.* 'bearing no fruit.' **taedam** 'pitch-pine.' For this and the following line compare I. 343, 344.

671. **sequetur** 'accompany.'

673. **dapes** 'cakes,' which were *resectae*, cut into quarters (*quadrae*) like our cross-buns. **suas** agrees with *dapes* and *mulctram*. **suas..** 'give Pales her favourite...'

677. **sacro** 'on sacred *food*' (to be supplied from *pavi*).

680. **semicaper deus** Faunus or Pan.

683. **dum degrandinat** 'while it hails violently' (cf. *desaevio* 'to rage violently'). This is the reading of almost all the MSS. Merkel however reads *dum degrandinet* = 'until it should cease hailing.'

689. **lābra** [= *lavabra*, fr. *lavo*]. Actaeon perished because he saw Diana bathing. This word is to be distinguished from *lăbrum* [*lambo*] 'lip.'

690. **premit** 'lies stretched upon' for his siesta.

693. **minus multos** 'fewer.'

695. **supersint** 'may there be enough and to spare.'

697. **plena** is a predicate, and the emphatic word.

698. **vimina rara** *i.e.* 'the osier sieve' : lit. 'the loosely compacted osier twigs.' [*serum* = ὀρός.]

700. **teneras quamlibet** 'as tender as you please.'

701. **ad annum** perhaps = 'for the coming year'; or 'at the close of the year' or 'yearly' = in annum, cf. in dies.

703. **conv: ad ortus** the practice of turning to the East in prayer is of ancient origin, and common to Jews, Parsees and others, as well as Christians.

705. **camella** 'a wooden bowl' [dim. of *camera* = *camerula*].

706. Join *licet* (*ut*) *pōtes* (subj.). **sapa** formed by boiling down the new wine [*mustum*] until two-thirds had evaporated.

707. Before *traiicias* supply *licet.* (For the bonfire cf. 655.)

710. **turba** 'the crowd' of reasons. **tenet** 'checks.'

711. **vitium** 'dross.'

712. **idcirco**... 'Is that the reason why it purifies the sheep and their shepherd?'

714. Cf. Aeschylus, Agam. 650, ξυνώμοσαν γὰρ ὄντες ἔχθιστοι τὸ πρὶν Πῦρ καὶ Θάλασσα.

717. Thales of Miletus thought that water was the first of elements, and the source of life. ἄριστον μὲν ὕδωρ, says the poet Pindar.

Before *haec perdidit*, and *his nova* supply *quod.*

exul. An exile was 'interdictus igni et aqua:' no one might supply him with these necessaries.

718. **coniunx** a bride was sprinkled with lustral water: and accompanied to her new home by torchlight (*fax nuptialis*).

719. **Phaethon** [φάος] the son of Phoebus, whose horses he drove for one day to his own destruction.

720. **nimias aquas** 'the Deluge,' which Deucalion and his wife Pyrrha alone survived.

724. **argumentum** 'justification.'

725. Cf. l. 38.

727. 'Is it however nearer the truth, that...' The infinitives *jussos* (*esse*), *supposuisse*, *saluisse* all depend on this clause.

729. As the subject to *mutantes...supposuisse* supply *colonos* from the following line (*saluisse pecus, saluisse colonos* = *colonos cum pecore saluisse*).

730. **cessaturae** 'about to lie idle,' 'to be disused.'

731. supply *et* before each clause in this line.

733. **ipse casus** *i.e.* the burning of the cottages. **locum** 'his opportunity' of describing the origin of Rome.

734. **ades** 'be propitious to (the description of) your deeds.'

735. Cf. III. 59.

736. **sub gemino duce** 'under the twin leaders.'

738. **utrique convenit** 'both agree.' [*uter*, for *cuter* (cf. *ali-cubi*) = *κότερος* or *πότερος*].

741. Romulus chose the Palatine.

744. **pacto statur** 'they stand by the agreement.'

745. This was an Etruscan ceremony. **aratro.** Cf. Virg. *Aen.* V. 755 "Aeneas urbem designat aratro." **apta qua** = *apta ut ea* 'suitable for his tracing the line of the walls.'

746. **suberant** 'were at hand.' **inde** 'from that day.' **movetur** 'begins.'

747. **ad solidum** 'down to the rock.' The *fossa* was technically called *mundus.*

750. **fungitur igne accenso** 'has the fire duly kindled upon it.' Cf. 'corpora functa cibo.' [*sulcus* = *ὁλκὸς* fr. *ἕλκω*].

754. **mater** a title of respect.

755. **adhibere** 'to call in,' 'to invoke.' **advertite** *sc. animum* 'listen,' 'attend.'

757. The order of words is *Sit longa aetas potentiaque huic dominae terrae.*

759. **laevo.** 'The left' was reckoned lucky by the Romans in taking auguries, because in doing so they faced the South, and had the Eastern or fortunate side on the left.

763. **vocarat** 'had so called.'—He is a personification of the Celeres, or Knights of Romulus.

765. **neve quis...transeat** 'and that no one may cross.'

769. **occupat ausum...** 'surprises him with a blow of the spade as he dared the deed.' *occupat* = *φθάνει* : lit. 'anticipates,' 'takes by surprise.' The murder was generally ascribed to Romulus himself: Ovid invents the story of Celer, to save the reputation of the founder of the city.

773. **exempla...** 'exhibits throughout a pattern of self-control.'

774. **sic** 'at such a price, and such only' (*i.e.* at the price of death).

776. **nec iam sustinet** 'and no longer has he the heart...' (*potis est*, and in Greek τολμάω, ἔτλην are used with the same meaning). **dissimulata** 'hitherto repressed.'

781. Join *nondum facti Quirites.* The general name of Roman citizens was not yet Quirites. Cf. II. 355.

786. **plures.** Augustus had just adopted Tiberius.

789. **Vinalia.** There was a second feast of this name in August; it was sacred to Jupiter, and perhaps also to Venus.

791. **templa** of Venus Erycina. **Siculo colle** Mt. Eryx, in West Sicily.

793. Ovid has made more than one mistake here: (1) Claudius Marcellus did not capture Syracuse until B.C. 214. (2) It was another temple of this goddess on the Capitoline, which was built, by the direction of the Sibylline books, in B.C. 218, when Venus of Eryx, Horace's "Erycina ridens," was transferred to Rome.

Arethusidas 'of Arethusa' the nymph of the famous fountain at Syracuse.

795. **carmine** 'in accordance with the prophecy.' **vivacis** 'long-lived.'

796. **suae stirpis** Aeneas, and so Romulus.

799. 'There was war (to decide whether) Turnus or Aeneas...' (supply *utrum* before Turnus). **Amata** the mother of Lavinia for whose hand Aeneas and Turnus contended.

800. **adorat** 'begs for the help of.'

801. **ferox** 'haughty,' 'high-spirited.' **Mezentius** the Etruscan leader.

802. 'with horse or foot.' (*maior* is thrown in as an afterthought 'perhaps even greater').

805. **stat...** 'costs me no small price.'

807. Join *non grandia. praemia* in apposition to *musta.* **lacubus** the wine-vats, into which the juice of the grape was pressed [λάκκος].

810. **quam velit** 'how gladly would Aeneas hear that what I ask you (*ista*) was refused me.' For *quam* qualifying a sentence see I. 191.

816. **indignanti** 'disdainful.' Cf. Verg. Aen. XII. 952.

817. **sordidus** 'stained purple.'

822. **pecudem Helles** = Aries. For **Athamantidos** cf. III. 811. Ovid's astronomy is said to be wrong here again. 'The Dog' sets, not rises at this season: and the setting of Aries took place on March 20.

824. **signa dant** 'show themselves,' or signa (canis exorientis).

826. **candida** 'in white, holiday attire.'

827. **Flamen** *sc. Quirinalis.* **Robigo** or more strictly Robigus, 'the goddess or god of Mildew.'

831. **aspera** 'rough' with blight. **lēve** 'smooth,' 'unblighted,' a predicate. **cacumen** 'the blade-point' of the corn.

838. **adusta** 'nipped' (of cold as well as of heat). **marmoreum** 'whitening.'

839. **Titan** 'the Sun.' Cf. 143.

843. The ancients thought *rust* and *mildew* were the same thing.

844. **perde prior** 'anticipate by destroying.'

848. **niteant** 'be bright with use.'

852. **absenti.** Robigo is most honoured in her absence.

853. **villis solutis** 'of loose nap.'

856. **obscenae** [perh. *ob* and *caenum*]. In Rome and Greece, and in the East, the dog was and is regarded as an unclean beast. Cf. such expressions in the Bible as 'a dead dog,' 'Is thy servant a dog?'

857. **nova** 'strange,' 'unheard of.'

859. **Icarium canem.** Maera, the dog of Erigone the daughter of Icarius, raised to heaven as *Sirius* in Canis Major (= Canicula), or as *Procyon* in Canis Minor: the two are often confounded. We still keep the expression 'the dog-days.'

860. **praecipitur** 'is withered before it is ripe.' Cf. Virgil *E.* III. 98 "si lac praeceperit aestus."

863. **Tithonia,** Aurora, wife of Tithonus, who was really not the brother but the grand-nephew of Assaracus.

867. **exit** 'passes out,' or 'is continued into May.'

869. **aufert** 'claims.'

cognati, Augustus (see III. 413), who as Pontifex Maximus was required to dwell near the temple of Vesta. He made part of his palace on the Palatine into a new temple of Vesta.

871. **Phoebus.** Another part of the palace was made into a temple and library for Apollo. Hor. *Epist.* I., iii. 17, "Scripta, Palatinus quaecunque recepit Apollo."

873. **laurus** 'the bay' of Apollo. **quercu.** (cf. I. 564) 'A chaplet of oak leaves' was given to one who had saved the lives of citizens in battle. **tres deos** Phoebus, Vesta, and Augustus.

Book V.—*MAY.*

2. **liquido** 'clearly.'

3. **stat** *sc. viator.*

7. **Quae tenetis** 'ye who haunt' *i.e.* the Muses.

8. **Medusaei equi** Pegasus, sprung from the blood of the Gorgon Medusa: from his 'hoof-prints' (*signa*) gushed forth the spring Hippocrene [ἵππου κρήνη], on Mt. Helicon in Boeotia. Near it was another fountain, Aganippe, sacred to the Muses. The adj. *Aganippis* here means 'Muse-haunted.'

9. **deae** the nine Muses. For their names and offices see *Class. Dict.*

11. **tria corpora** 'three elements'; water, earth, and air (*caelum*) which here includes the upper ether, enumerated in I. 105 as a fourth element.

12. **recessit** 'was reduced' (*recedo* like *redeo* in I. 112 = pass. of *reddo*, just as *accedo* = pass. of *addo*. Cf. III. 408).

15. **exsiluistis** 'sprang out into space,' to the upper fiery ether, being themselves of the nature of fire.

20. **de plebe** 'of the lower order' of gods. There were the *di maiores* and the *di minores*.

21. **latus iunxit** 'sat side by side with.' **extremo loco** 'in the lowest place' at table, in the *triclinium*. **Themis** the ancient goddess of 'Justice.'

24. **legitimis toris** 'on the bed of lawful union.'

25. **Maiestas** 'Majesty,' 'Dignity' used (1) of the Roman people, (2) of the emperors. *crimen* (*laesae*) *maiestatis* = 'a charge of high-treason' (lèse majesté).

26. **magna** 'full grown,' like Minerva.

28. **purpureo sinu** an allusion to the *trabea*. Cf. I. 37.

29. **videres** 'you might have seen,' cf. 69, and II. 295. **ad hanc** 'according to her pattern.'

31. **suspectus** 'a looking up to.'

34. **senior deus** Κρόνος or Saturn.

35—42. See Note and Footnote on I. 307.

37. **mille manus.** He confuses the Gigantes with Briareus and his brothers.

42. **suos** refers to the object *pondera*. See Note on I. 310 and Appendix ζ. 'He turns the mighty piles against their own builders.'

45. **assidet** 'is assessor to.'

46. **praestat...** 'enables Jupiter to hold...'

51. **commendat** 'graces,' 'gives grace to.' **ebur curule** 'the ivory chair of state.'

54. **scita** 'skilled in' takes a gen., like *peritus*. *Lat. Primer* § 132. Cf. III. 371.

55. **excipit** 'takes up' the debate.

58. **in suo pretio erat** 'was at its proper valu '

60. **in statione** 'on guard.'

61. **illa** *sc. aetas, senectus.*

64. **senatus** [*senex*] "'senate' was a title mellow, expressive of age."

65. **iura dabat** 'legislated.' **finitaque**... (by the Lex Annalis, passed B.C. 180) 'The age was defined by strict enactment after which (each) public office might be competed for.' The age necessary for the quaestorship was 31, aedileship 37, praetorship 40, consulship 43. Cicero made it his boast that he had held each office 'anno suo,' *i.e.* at the earliest possible time.

67. The subject is *senior*. **interior ibat** as we say 'had the wall given him.'

70. **longa** 'advanced.' **censuram** (*sc. morum*) 'a kind of censorship.'

71. **selecta pectora** 'choice spirits.' *Patres* = 'senators.'

72. 'the supreme interests of the new city were put in their hands.'

74. **tangor** 'my impression is': followed by an object clause: a curious elliptical construction.

76. **sustinuisse** 'withstood.'

77. 'the fact that June, called after the young men, follows next in order, supplies no slight argument for the honourable, or honorific, title I have propounded.' Or join *successor honoris* 'successor to this honourable title,' and *propositi pignus* 'proof of my theory.'

80. **sui chori** 'of her party' in the discussion.

81. **duxerat** 'had married.' Oceanus was also a Titan. Cf. Footnote on I. 307.

87. **enixa** (trans. verb) 'gave birth to.' The object after *enixa* is (*eum*) *qui carpit, &c. i.e.* Ἑρμῆς, Mercury. Notice the spondaic ending, commoner in Greek than in Latin. **Cyllene** and **Maenalus** are mountains, **Ladon** a river, in Arcadia. Cf. II. 234 &c.

90. **luna prior** = *προσέληνος.* See I. 419, for this word, and for the story of Evander. **credita** sc. fuisse.

92. **impositos** 'on board ship.'

96. **istud** 'that which you see.' *iste* 'that of *yours*,' 'that which is connected with *you*' in some way.

97. **et matri et vati** 'her who was both his mother and a prophetess,' Carmenta. **Nonacrius** 'Arcadian.' *Nonacris* an Arcadian mountain.

100. **alipedis dei.** Cf. l. 88 'the wing-footed god' (with the *talaria* on his ankles).

docuit takes two accusatives.

101, 102. **Lupercis** abl., expressive of manner, *i.e.* of the ritual; not abl. of the agent, which would require *ab.* **vellera secta** cf. II. 31. **cinctutus** 'with a girdle round the loins' [from *cinctus;* like *astutus* from *astus*]. **celebres** 'crowded.'

104. **fidis** usually in pl. *fides* 'the lyre.' Cf. Hor. *Od.* I., x. "*curvaeque* lyrae parentem." **furibus apte** 'fit patron of thieves.' Cf. Hor. again "callidum quidquid placuit jocoso condere furto."

106. Cf. 85. His mother was one of the seven Pleiads.

108. **pars omnis...** 'each of the three parties carries with it an equal proportion of the whole body' *i.e.* the nine

are divided into 3 parties of three.—Mr. Paley seems to make *idem turbae* = 'the same number of supporters' *i.e.* three, in support of which view cf. 1. 46 'officii idem,' and II. [334] 'soporis idem.'

110. **mihi** 'in my poem.'

111. 'let my work begin with Jupiter.' Cf. Hor. "Hinc [*i.e.* ab Jove] omne principium."

112. **in cunas officiosa** 'which waited on the cradle.' *i.e.* Amalthea, who afterwards became a star, did so.

113. **signum Capellae.** Capella is not a constellation, but a star of the first magnitude in the constellation of Auriga. It never sets below the horizon of London.

Oleniae from Olenus, a town in Achaia: perhaps Ovid confuses the Cretan Amalthea with some nymph of Achaia. Others derive the word from ὠλενή, because Capella is in 'the shoulder' of Auriga.

115. **Naïs** a water nymph [νάω 'to flow']. *Amaltheā* cf. Rheā IV. 163. *Cretaea* to distinguish it from the Trojan Ida.

118. **Dictaeos** 'Cretan': from Mt. Dicte in east Crete.

119. **aeriis** 'tall.'

120. **ubere.** Supply *conspicienda* with *ubere,* as with *cornibus.* **quod** with subj. = *tale ut.*

127. **fertile cornu** *cornu copiae* or *cornu Amaltheae.* A horn was always a symbol of abundance and of power. Compare such expressions as "Set not up your horn on high," "Mine horn is exalted with honour."

129. **Laribus praestitibus** [*Lares,* in old Lat. *Lases,* said to be conn. with *las-civus,* λάω]; Professor Ramsay considers it an Etruscan title of honour or dignity: *e.g.* Lar or Lars Porsena, Lar Tolumnius. The Lares, originally Etruscan, were tutelary deities, of a particular locality: *Lares praestites* of a city, *Lar familiaris* of a house. Their images (*signa*) stood in a little shrine on the hearth of a house in the atrium: and, in pairs, at cross-roads, or by road-sides throughout the city ("*gemini* Lares qui compita servant.")

131. **Curibus.** Cures the Sabine town, from which came Titus Tatius.

134. **oculis suis** 'by their watchfulness.'

140. The *Lares compitales* were duplicates of the *Lares praestites*, properly so called.

141. **turba Diania** 'the pack which Diana (the huntress goddess) loves.'

143. **bina gemellorum** 'the (original) pair' mentioned in l. 130. It is doubtful why they were placed in pairs; perhaps to symbolise the twofold origin of Rome, from Latins and Sabines: or the two sexes.

145. **mille** a thousand new ones. **Genium Ducis** 'the Genius of the Emperor.' For *Genius* see II. 421. **tradidit** = 'consecrated afresh.'

146. **numina trina** 'the group of three deities' *i.e.* the two Lares and Augustus.

147. **Augustus mensis**... 'the month of August has a right to the verses on this subject.'

148. **Bona Dea** a mysterious goddess, perhaps the same as Terra.

149. **moles nativa** 'a mass of native rock.' *Saxum Sacrum* was the full name. **pars bona** as we say 'a good part.' **montis** *sc.* Aventini.

151. **Remus** cf. IV. 742. *Romulus* took his stand on the **Palatine.**

153. **viriles.** No man, or male animal, might behold the rites of the Bona Bea.

155. **Livia** the wife of Augustus. **imitata.** Suetonius (Chap. 28) says of Augustus 'eum iure gloriatum esse, marmoream se relinquere urbem, quam latericiam accepisset,' 'it was his boast that he had found the city of brick, and left it of marble.'

157. **Hyperionis** daughter of Hyperion, Aurora.

159. Ἀργέστης the W.N.W. wind [from ἀργὸς 'white,' 'clear': cf. λαμπρὸς ἄνεμος. '*albus* Notus' Hor.] **Capreae** (Capri) the island at the southern extremity of the Bay of Naples. After passing it the sea-bound ships would be in the open. **aquis** dat.

161. **simul** (*ac*). **Hyades,** a group of small stars in Taurus. They appear at the same time as the spring showers: hence perhaps their name from ὕειν to rain. The older and

perhaps more correct explanation, alluded to in the word **grege,** *i.e.* 'the herd,' is that they were so called from their fancied resemblance to a litter of pigs [ὗς = *sus*]; they were also named *Suculae*, 'Little Pigs,' for the same reason. Similarly Pleiades may = Πελειάδες 'flock of pigeons,' and not the 'sailing stars.' It is pointed out in Messrs. Pratt and Leaf's Homer (Σ, 486,) that the other names of constellations are not taken from the seafaring but from the pastoral life (ἅμαξα, ἄρκτος, Βοώτης, &c.).

165. **Pars**... 'some people think that they (were originally Nymphs who) nursed (the infant) Bacchus.'

167. According to this story Atlas and Aethra were their parents.

171. **formidine** 'the hunter's scare,' a cord with purple feathers tied to it, used for surrounding and driving the frightened prey. **benigna** 'bountiful' (the opposite of *malignus* 'niggard').

178. 'destined to support the sky on his shoulders.' Cf. 167.

180. **illa**... 'that affection gave them a place in heaven; and Hyas gave them their name.'

181. **mater florum** Flora. **distuleram** 'I had put off.' **mense priore** cf. IV. 867.

185. **cedant tibi** 'fall to your lot.' **mensum** for *mensium* cf. *caelestum* IV. 212.

186. **convenit in**... 'is suitable for.'

187. **in hunc exit** 'extends into this month.' **palma** 'the palm' in a metaphorical sense. **clamata** 'proclaimed with shouts.'

188. **cum circi munere eat** 'pass on (from the one month to the other) with the exhibition in the Circus.' *munus* esp. of 'a show of gladiators' given by the aedile, or some other magistrate.

193. The derivation is fanciful, but an initial F in Lat. often corresponds to Greek φ, θ, or even χ. *fero* = φέρω, *fumus* = θυμὸς, *fundo* = χέϝω (root χυ).

195. **campus felix** 'the Happy Land,' 'the isles of the Blest,' μακάρων νῆσοι; the gardens of the Hesperides with their golden fruit.

196. **fortunatis**... 'the lot of the Blessed Heroes once was cast.'

198. **generum** 'a son-in-law for my mother,' *i.e.* Zephyrus.

201. **dotalibus** here = 'of my husband's wedding present.' [*hortus* = χόρτος: the initial letter represents an original GH. In Greek this GH appears modified as χ (*χόρτος*): in Lat., G being dropped, as H (*hortus*): in English as G (garden), H having been lost: old High German had a form *karto*.—This word is an illustration of Grimm's Law. The word has also taken another form in Latin, which keeps the guttural (*cohors*, farmyard.)]

203. **generoso** 'of good stock.'

205. It seems best to join *digestos numerare* 'to arrange in order and to count.'

207. **pruina** [πρωΐ].

209. **incinctae** a part., not adj. **Horae** the goddesses of the Seasons.

211. **Χάριτες**, 'the three Graces.'

215. **Therapnaeo** 'from the blood of the Spartan Hyacinthus': he was born near Therapne, in Laconia.

216. **querella** AI AI, with which the flower of the *hyacinthus*, (the 'blue iris,' or the 'Martagon lily,') was supposed to be marked.

218. **alter et alter** 'thyself and thy counterpart.' He fell in love with his own reflection, and pining away was changed into the flower.

219. **Crocus** was changed into the flower of that name: **Attis** or Attys into a violet or into a pine: *Adonis* '*the son of* **Cinyra**' into an anemone.

221. **in teneris tantum coronis esse** 'is concerned with fragile garlands only.'

225. **nitidissimus** lit. 'shining with oil' (like λιπαρὸς. So in Aristoph. Athens is called λιπαραί, and an objection is raised to the epithet, as being more appropriate to anchovies—*ἀφύων τιμὴν περιάψας*.)

226. **eventum**... 'show the outcome of this season' *i.e.* of spring.

228. **advena** 'foreign.'

229. **vina florent** 'wines have a flower,' *i.e.* a crust or film (*nebula*). *Flos* is also used of wine, like *ἄνθος*, in the sense of 'bouquet,' fragrance.

231. **volucres** 'bees.'

233. **idem facimus** 'bloom in like manner.'

239. **instrumenta** 'appliances.'

241. **locuples** [*locus*, *plenus*] originally = 'one rich in lands.' **pecunia** [from *pecus :* cattle being in old time the chief medium of exchange : ancient money was marked with a cow. Our English 'fee' is connected with German **vieh** 'a head of cattle' in a similar way.]

243. **venerat in morem**... 'it had grown into a custom to feed (cattle) on the public forest-pastures' (of the *ager publicus*).

245. 'The commons had no champion by whom they could defend what was their common property.'

246. **inertis erat** [*in*, *ars*] 'it was the mark of a man deficient in smartness' (as the Americans say).

247. 'The Publicii when they were plebeian aediles' : L. and M. Publicius Malleolus : in B.C. 241. **animus** 'spirit.'

The right of pasturing cattle on the public land had been restricted B.C. 367 by the Licinian Rogations. See Smith's small *Rom. Hist.* p. 49.

249. **recipit** 'takes up the charge' at the Comitia (Livy xxxiii. 42).

250. **publica cura** 'their public spirit.' *laudi* see *Lat. Primer* § 108.

251. **ex parte** 'in part,' *i.e.* by building a temple (Tac. ii. 49).

252. **ludos novos** the Floralia.

253. **locant clivum** (*sc. muniendum*) 'they contract for (the making of) the Clivus,' a sloping road, called the 'Clivus Publicius,' which led up to the Aventine. *Locare* 'to let by contract,' *conducere* 'to take on contract,' or 'to hire.'

255. **annua** is predicative : 'I had believed that the show, when instituted, was an annual one.'

256. **altera verba** 'a second speech.'

258. **nos** *sc. caelestes.* **tangit** 'influences.' **ambitiosa** 'honour-courting.'

260. **blanda** 'persuasive,' 'soothing.'

265. **Thestiaden** Meleager, grandson of Thestius. He was fated to die, when a certain faggot should be burnt. He had slain his uncles during the Calydonian Boar-hunt, and his mother then threw the faggot into the fire, to avenge her brothers' death. So he is said to have been 'consumed by flames at a distance.'

266. The connexion is this: Diana (Phoebe) had sent the famous wild boar into Calydon in Aetolia to consume the crops, because her worship was neglected. This boar Meleager slew, but in a dispute about the boar's skin he killed his uncles.

267. **Tantaliden** Agamemnon, descendant of Tantalus. **vela tenebat** 'detained his sails' at Aulis, when the expedition was starting for Troy.

268. **Virgo** 'a maiden goddess,' whom you would expect to find gentle.

269. **Hippolytus** despised Venus (= *Dione*, who was properly the mother of Venus).

270. He was destroyed by his horses taking fright, in fulfilment of a curse pronounced by his father Theseus at the instigation of Venus.

271. **correcta...** 'instances of forgetfulness atoned for by punishments.'

273. **fierem manifesta doloris** 'give proof of my resentment.' [*manus, fendo:* what you can hit with the hand, 'palpable,' 'convicted of.']

274. **nostrae notae** 'the slur cast on me.' *nŏta* lit. 'brand.' *facerem* and *exigerem* are deliberative subjs.

275. **excidit...** 'I neglected my duty (to the flowers).'

277. **videres** 'you might have seen.' Cf. II. 295.

280. **ipsa** 'by your own conduct.' **mihi** 'in my eyes.'

283. **ab** 'in consequence of.' See Note on II. 85 and Appendix *a*.

286. **repellendi** *sc. austros, aquam.*

290. Postumius and Laenas were consuls 175 B.C. **persoluere ludos** 'established the (annual) games in fulfilment of the vow' (cf. 255).

291. **lascivia** 'licence.'

293. **succurrit** *sc. in mentem.* **munera** *sc. flores.*

295. **tempora pota** lit. 'drunken temples' *i.e.* the temples or brows of drunken people. (Notice that the pass. part. *potus* has an active sense, like our 'drunken.') **sutilibus** 'sewed on the *philyra*' ('linden bark'). Such were Horace's 'nexae philyra coronae.'

296. **splendida mensa** 'inlaid and polished.'

298. **imprudens** 'unwittingly.' **arte meri** means dancing, which a Roman when sober never indulged in.

302. **vinctis** dat. of the agent so called, very unusual except after the gerundive, or more rarely, a past participle. The requirements of grammar will be satisfied if we translate 'Water is not the usual beverage to men garlanded with flowers.' See Appendix ϵ.

303. **Acheloë** (the particular put for the general : cf. Note on I. 428) the river Achelous in Aetolia = 'water' generally. **mixtus** *sc.* in the *crater:* Greeks and Romans always drank their wine diluted.

304. 'there was no charm in gathering roses.'

306. Cf. III. 495.

308. **cothurnatas** 'wearing the buskin' *i.e.* 'tragic,' 'solemn.' The *cothurnus* was the high 'buskin' worn by tragic actors, opp. to the *soccus* or 'shoe' of comedy.

314. **missa** 'showered down.' At a banquet rose-leaves were showered on the table from above. See l. 296.

315. **lumina** it is doubtful what 'lights' are meant.

323. **rete,** for the form cf. III. 634, but there is a masc. form of this word, *retis.* **clauduntur rete** 'are netted,' to be afterwards baited.

325. **sibi cessisse** 'It is not the forests, she replied, that have been allotted to me.'

328. Ambrosial odours always attended a divinity. Mr. Paley remarks that these are very appropriately attributed to the goddess of flowers.

331. **minus quarta** 'less than the fourth' *i.e.* on the third.

332. **Chiron** the son of Philyra, was a Centaur ['bull-slayer'], half-man and half-horse, and dwelt on Mt. Pelion in Thessaly (= *Haemonia*, the country under Mt. Haemus, the Balkans) : He was 'the justest of men' and taught the young Achilles to play on the lyre.

337. **olim** 'hereafter.' **in lyricis modis.** Cf. Juvenal VII. 212 'citharoedi cauda magistri.'

339. **Alcides** 'grandson of Alceus,' Hercules, who was the son of Zeus (l. 342).

laborum 'the twelve labours' imposed by Eurystheus.

341. **duo fata** 'the two destroyers' cf. III. 590. *Hercules*, who captured the ancient Troy of Laomedon, and *Achilles*, the bravest of the Greeks who fought against Priam's Troy.

342. **Aeacides** Achilles, son of Peleus, grandson of Aeacus.

343. **excipit** 'welcomes.'

345. The huge club and the lion's skin are always associated with Hercules. [*spolium* = σκῦλον]. With *vir* supply *dignus.*

348. **vellus** here = the lion's 'hide.'

349. **squalentia** 'rough,' 'smeared.' **venenis.** Cf. 357.

352. **adgemit** 'groans with him.'

353. **Pagasaeis** = 'Thessalian' from *Pagasae* a port of Thessaly.

354. **temperat** 'mingles in due proportion.' **ope** 'remedy.'

357. 'the poisonous blood of the Lernaean hydra.'

360. **sic...** 'not with more bitter tears should Peleus himself have been wept for, if he had been dying.' For the grammar cf. Note on 414 and Appendix θ.

361. **fingebat** 'chafed,' 'pressed.' **morum** 'of the kindly disposition.'

367. **curva.** Ovid attributes to the constellation the shape of the instrument after which it is called. In a similar sense 'the crab (Cancer) is red' VI. 635.

368. **tertia** the 3rd after May 3, *i.e.*, according to the Roman reckoning, May 5.

cum cras 'when we say the Nones dawn to-morrow' *i.e.* on the day before the Nones.

370. **a media parte** 'from the middle upwards.'

373. **Lemūria**, n. pl., a festival to appease the shades of the dead (*Lemūres*).

375, 376. **brevior** 'shorter (by two months).' See Note on II. 47.

pia februa 'dutiful expiations,' from which February derived its name.

mensum for *mensium* see l. 185.

377. **extincto cineri** 'to the burnt-out ashes' of the funeral pile. **sua** 'appropriate to them' refers to the dative *cineri*. See Note on I. 310 and Appendix ζ.

378. **compositi** 'buried' [*bustum* from *buro* = *uro*: the B appears in compounds, *comburo*, *&c.*].

380. Such ceremonies properly belong to the month of February (with its festival of the *Parentalia*).

382. **variae** 'with your various cries.'

383. **ille** the *nepos* (378) *i.e.* any descendant.

384. Join *timidus deorum*. **vincula** 'shoes.'

385. He snaps his fingers to break the weird silence. Lit. 'he gives signs (of his presence) by snapping his fingers round his thumb.' Lit. by joining his fingers to his thumb in the middle of them.

387. 'has washed his hands clean' (*puras* proleptic).

388. **fabas.** The ancients were superstitious on the subject of beans, which Pythagoras taught his disciples to abstain from, as being somehow connected with the mystery of human life.

389. **aversus** 'with his face turned away.' **redimo** 'redeem' (from the power of the ghosts).

393. **Temesaea** from Temese, in the Bruttii, South Italy.

395. **pure** 'faultlessly.'

399. **virga** the *caduceus* (cf. IV. 539) borne by Mercury 'son of the Pleiad Maia,' who was ψυχοπομπὸς, conductor of souls to Hades. Cf. Horace I. x. 'virgaque levem coerces Aurea turbam.'

400. **Stygii Iovis** = Pluto.

404. **male veloci** 'active to his cost.' **iusta** cf. II. 445.

408. **utque erat** = ὡς εἶχε, 'just as it was,' without making it.

411. **pars altera voti** 'an equal object of your prayers' ('equal' *i.e.* with Romulus).

412. 'behold what a miserable object I am, I who but lately was how different!' *qualis sim* is a dependent interrog. clause after *cernite.*

413. **iubentes** 'conferring,' 'intimating.'

414. Notice
'si habuissem (*conj.*)...esse potui' (*indic.*).
and compare
'sic flendus Peleus, si moreretur, erat.'—V. 360.
'et factura fuit, pactus nisi Iupiter esset.'—IV. 547.

In a conditional sentence the rule is that conj. in the apodosis balances conj. in the protasis, and indic. balances indic.. But verbs expressive of *possibility*, *duty*, *a wish*, *necessity*, *fitness* (including the periphrastic use of *esse* with the gerundive, and *esse* with fut. participle) are regularly used in the past indic. instead of the conj., to express that such and such a thing was *possible*, *due*, *wished for*, *necessary*, *fit*, *&c.*, and they retain the indic. even in the apodosis of a conditional sentence, when the protasis is in the conj.

Observe that there is no real inconsistency. The writer in such a case speaks of the actual *possibility*, *fitness*, *&c.* of doing certain acts, and not of the acts themselves. This idiom is found in prose as well as in verse.

See Dr. Kennedy's *Public School Latin Grammar* pp. 336 and 471; and cf. Mr. Roby's *School Grammar* § 643.—See also Appendix (θ) at the end of this book for examples of this idiom found in the *Fasti.*

416. **forma** 'empty shape.'

423. **aequalis** 'which matches mine for him.'

424. **quod potuit** 'all that he was able to do.'

425. **vestra alimenta** 'the nurture you gave him.'

432. **iusta** specially used of 'funeral obsequies.'

434. **littera,** the R changed into L. Many instances of this, and of the converse change might be given: palfrey = parafredus (paraveredus), pilgrim = peregrinus, balbus = βάρβαρος. Conversely we have in French 'rossignol' = lusciniola, 'orme' = ulmus. Compare too the terminations of austr*alis*, Lati*aris*, and the like, the L or R being in such cases the result of dissimilation: and *arceo* conn. with ἀλκή.

435. **mox** 'afterwards.' Of course the Lemuria was so called from Lemures, and not, as Ovid suggests, Lemures from Lemuria. **animas...** 'the spirits of the silent' means of course 'the dead.'

436. *hic* and *ea* are not contrasted. *ea* simply takes up and expresses again the meaning of the earlier clause. *hic* and *ille* are used to mark a contrast: not *hic* and *is*.

439. **taedis** 'marriage' lit. 'marriage-torches.' "inter utramque facem" meant "between marriage and death."

442. 'they are bad wives who are married in May.'

443. 'But yet these three days of the Lemuria, though they fall under the same general head of time, are not at any one of the days consecutive': they are in fact the 9th, 11th and 13th of May.

445. **Quorum mediis** *i.e.* on the 11th. He sets on the 10th.

Orion (see IV. 322) was a Boeotian.

449. **versa** 'turned upside down, when the work is over. Cf. Hor. *Epod.* II. 61 "vomerem inversum boves Collo trahentes languido."

456. **dissimulant** (*se esse*) *deos*. Cf. IV. 451.

459. **ipse** 'the master of the house.'

quassas faces 'pine-wood (such as is used for 'torches') broken up for faggots.' So *quassa tegula* (VI. 278) 'a broken tile,' &c.

461. **calices** 'cooking-pots.' **minor inde** 'the smaller one of them' lit. 'from them' [*holus*, less properly spelt *olus*, is connected with χλόη, Germ. *grün*, Eng. *green*].

462. **testu** 'earthenware lid' placed over the *calix*, and then itself covered up with hot coals.

463. **dum mora est** 'while they are waiting for dinner.'

465. **da** (*ut*) **Iupiter bibat** 'Let Jupiter drink next.' **ille** (*senex*).

467. **cultorem** *sc. bovem.* Cf. *taurus arator* and the like expressions.

469. *puer* 'he, when a boy.' **diffuderat** 'had bottled,' 'had racked off' (from the *dolium* into the smaller *cadi.*)

470. **fumoso** 'smoke-blackened.' The wine jars were often stowed in the chimneys, the smoke and warmth of which were supposed to make the wine mellow. Cf. Horace *Od.* III., viii. 11 "Amphorae fumum bibere institutae."

promit 'brings out from the bin' cf. Horace "deprome quadrimum...merum." *promus,* a 'butler.'

471. **sic quoque** 'even so' *i.e.* when the 'sedge mattresses with linen covers' were placed on the seats. [*torus,* for *storus* conn. with στορέννυμι, and Eng. 'strew' : cf. Note on II. 117].

473. **Lyaeo** 'wine' lit. 'the god of wine.' **impetus** 'inclination.'

476. **omne** (*not* 'everything,' which would be *omnia*) but 'you shall have it *in full.*'

481. **sed enim,** like ἀλλὰ γὰρ : 'But (I will accept your offer) for...'

487. **fuit impetus illi** 'the scorpion was minded to point its sting at the goddess (Latona) who bore the twins' (Apollo and Diana). *deae* dat. incommodi. **curva** seems to mean 'barbed.'

490. **obstitit** 'stood in its way' (and was killed).

491. **mundo** 'from the sky.' For the idea in these lines compare IV. 605, where he says that the day went more quickly, that the morrow might dawn, which was to bring honour to Augustus.

497. **Ultor** 'Mars the Avenger.' A temple was built to him in the new Forum Augustum.

500. **non aliter** 'on no other conditions' than as a *deus ingens.*

debebat habitare 'was bound to dwell.'

501. **tropaeis...** 'the trophies won by Mars in the war

against the Giants.' Probably this war was represented in sculpture on the temple.

502. **hinc.** Consultations about war were held in this temple.

503. **impius** because to oppose Rome was to fight against Mars. The Parthians in the East, and the Germans in the West are in Ovid's mind.

505. **operis** 'the building.' A statue of Mars stood on the apex of the pediment of this temple.

506. **probat**... 'makes good the belief that the gods omnipotent are at the top of all things.'

507. **prospicit.** There is another statue of Mars at the door of the temple. **tela** either actual 'weapons' taken as trophies, or perhaps sculptured on the doors.

509. **pondere** 'the weight' of his father Anchises.

510. **Iuleae nobilitatis** 'of the noble descendants of Julus,' the gens Julia.

511. **Iliaden** 'the son of Ilia.' **ducis arma.** King Romulus slew Acron king of Caenina and won *spolia opima*. There were two other instances in Roman History, *q.v.*

512. **subesse viris** 'written under the heroes who wrought them.'

513. **praetextum** 'fringed.' An inscription ran along the frieze.

514. 'and his temple seemed mightier than before when you read upon its frieze the name of Caesar.'

515. **iuvenis** 'when a young man.' **pia.** He took up arms to avenge the death of his father (by adoption).

516. 'it was meet that a Prince's career should start from such a beginning.' **Princeps** (*i.e. senatus*): cf. II. 142. Others however hold that *princeps* (= Emperor) was distinct from the old title.

517. **milite iusto** 'the regular, lawful soldiery.' **stanti** abl. an unusual form for *stante*. When the participle is used, as here, in its strictly participial sense it almost always forms its ablative in *e:* if in an adjectival sense, very commonly in *i*. Thus 'when the oak is green' would be *viridante quercu:* 'the green oak' *viridanti* (or *viridante*) *quercu*.

518. **coniuratis** Brutus and Cassius. The battle was Philippi, B.C. 42. See Smith's small *Rom. Hist.* p. 261.

519. 'If he who prompts me to war is (Julius), my father and Vesta's priest' (*i.e.* Pontifex Maximus: Cf. III. 657).

520. **numen utrumque,** *i.e.* Divus Julius and Vesta.

521. **scelerato** 'impious,' 'unnatural.'

525. **semel** 'once only.' **meruisse Marti** 'to have earned for Mars' (alluding to 'me victore feres.')

526. **signa** 'the standards' lost by Crassus and his son at Carrhae B.C. 53, and recovered by Augustus B.C. 20.

528. **fluminibus.** Ovid is thinking of the Tigris and Euphrates, but they did not inclose Parthia, which lay S.E. of the Caspian.

535. **notas** 'brands' or 'marks of disgrace.'

536. **suos** 'their old masters.'

537. Supply, as the verb to *sagittae, profuerunt.* A Parthian shot back at his pursuer, as he fled ('fugiendo vincere'). Hence our phrase 'a Parthian shaft.'

539. **porrigis** 'you hold out as a propitiatory offering.'

542. **voti debita** 'the debt incurred in the vow' (cf. l. 523).

545. **Pleiadas totumque agmen** an instance of *hendiadys* = 'the whole band of the Pleiades.' Cf. Virg. '*pateris* libamus *et auro*' = *aureis pateris.* **erit super** = *supererit.*

548. **tepidi** 'warm' as opposed to *calidus* 'hot.'

549. **Idibus prior** 'the day before the Ides.'

551. Here, as in other descriptions, the poet is evidently describing some work of art. **Tyriae puellae** the Phoenician Europa.

552. **falsa** 'counterfeited.'

553. **retinebat** 'held up' lit. 'back' from the water.

556. **Sidoni** voc. of *Sidonis* = Phoenician. **sic...** 'under such conditions you should have been seen by Jupiter' (when he fell in love with you at first sight.)

559. **prudens** [*pro-videns*] 'on purpose.'

563. **auget** 'glorifies.'

565. **Phariam iuvencam.** Io, who was changed into a cow. **Phariam** = 'Egyptian,' Pharos being an island at the mouth of the Nile.

566. **homo** 'a human being.'

567. **Virgo** *sc. Vestalis.* **Roboreo ponte** the Pons Sublicius, the bridge built on wooden 'piles.' See picture in Smith's small *Rom. Hist.* p. 16.

569. Ovid first rejects the belief that all above sixty years of age were drowned. Aelian says this was a Sardinian custom.

573. **falcifero seni** Saturn. **libata** 'as part offering.' Cf. Note on III. 542.

574. **Tuscis aquis** 'the Tiber.'

575. **Tirynthius** Hercules, brought up at Tiryns in Argolis.

576. **Leucadio modo.** The Leucadians had the practice of casting a criminal, as a scapegoat, every year from a high cliff into the sea: they sought however to break his fall by attaching wings to him. Disconsolate lovers also used the cliff. Leucadia (Santa Maura) is one of the Ionian Islands.

577. **illum** *sc. fama est...*

580. The subject to *praecipitasse* is *iuvenes.* **pontibus** 'the bridges' or 'passages,' by which voters passed to the *ovilia* or *saepta* (cf. I. 53). Ovid plays on the double meaning of the word.

587. **Tiberim** 'as Tiber,' not as Albula, his former name (592) (cf. II. 293).

593. **Pallantius heros:** Evander, great-grandson of Pallas.

595. **Erytheida praedam** the cattle of Geryon, the giant of Erythea, an island off Cadiz. **Caco** (cf. I. 501).

597. **Argis** 'from Argos.' This is to account for the term *Argei*, one of the names of these 'men of straw.'

600. **aliquis** = τὶς, 'many a one' lit. 'some one.'

602. **Inachium** 'Argive' (Inachus, an old king of Argos).

607. **hactenus** 'so far he spoke and no further.' **vivo** 'natural.'

609. Ἑρμῆς the son of Maia, the Pleiad, who was a daughter of Atlas, is identified with the Italian Mercurius (*merx*) the god of gain.

612. **alato.** His winged sandals were called *talaria.* He had also a winged hat (*petasus*). For the various attributes of Mercury or Hermes compare Hor. *Od.* I. x.

613. **nitida** 'shining with oil,' with which athletes anointed their limbs.'

617. So Ἑρμῆς was called ἐμπολαῖος.

619. **Porta Capena,** the city gate, opening on the Via Appia. **numen** 'divine' *i.e.* 'miraculous power.'

621. **incinctus tunicam** 'with his tunic girdled up,' so that it might not be in the way. Or, as Mr. Paley suggests, it may be the adj., meaning 'ungirt.'

622. **suffita** 'first fumigated.'

623. **ab.** See Append. *a.*

624. 'everything that is about to change owners.' Mr. Paley observes that even newly-bought slaves were jocosely treated to καταχύσματα showers of nuts and figs on entering a Greek house: Aristoph. *Pl.* 789.—So in modern England the bride, who has just passed from the 'patria potestas' into that of her husband, is saluted with a shower of rice. **die** gen. (cf. Hor. Od. III. vii. 4).

629. **feci testem** supply *falso* 'deceitfully.' **non audituri** 'who, as I hoped, would not hear me.'

631. **prudens** cf. 559. **fefelli** 'have sworn falsely by' (with acc.).

633. **pateant** 'be open to me.'

635. Compare the slave's prayer to the Thieves'-goddess Laverna in Hor. *Ep.* I., xvi. 60 "Da mihi fallere, da justo sanctoque videri."

636. **face,** for the more usual but less regular *fac.* **verba dare** 'to cheat' (give words only).

638. **Ortygias** = 'of Apollo. *Ortygia* [ὄρτυξ 'a quail'] was the old name for Delos, the birthplace of Apollo. Cf. Horace *Odes* I., x. 9 "boves...per dolum amotas."

639. **meliora** 'better' than the prayers which the merchants offer to you, Mercury.

640. **ex quo tempore** 'at what date.'

645. **Phoebe** and her sister Hilaïra were daughters of *Leucippus.*

646. **Tyndaridae** Castor and Pollux.

647. **et frater et Idas** Idas and his brother Lynceus.

650. **uterque** 'each pair of combatants' (sing. for pl.). **pari** 'equally powerful.

651. **Oebalidae.** Oebalus was the father of Tyndareus.

654. **Aphidna** the name of a district of Laconia.

655. **ab ense.** Cf. Note on II. 85 and Appendix *a*.

660. 'they say that his weapons were not dashed from his hand even by the lightning.'

664. **dimidium**... an allusion to the proverb πλεὸν ἥμισυ παντός, 'half is greater than the whole.'

665. **alterna statione** 'at the cost of alternately taking his post' *i.e.* interchanging heaven and Hades.

666. **sollicitae rati** 'to a ship in danger.' Cf. Hor. *Od.* I., xii. 27 "Quorum simul alba nautis stella refulsit..."

667. **Agonia** cf. I. 318.

670. **canis Erigoneius** cf. IV. 859. **exit** 'sets.'

672. **purae** (proleptic) 'so as to be pure.'

673. **quattuor notis** Q. R. C. F. *i.e.* either (1) *Quando rex Comitiavit, fas* 'when the priest (*rex sacrorum*) has gone to the Comitium, business is lawful' *i.e.* it is a half-holiday: or (2) *Quando rex Comitio fugit* 'when the priest has fled from the Comitium,' as he did when the sacrifices were performed, acting, as it were, the flight of Tarquin. The Comitium was the meeting-place of the Curiae.

675. **Publica Fortuna.** Some ancient calendars ascribe the festival to Fortuna Primigenia. Gesenius supposes Ovid may have taken the PR in his calendar for Pop. Rom., and hence have used the 'populi potentis' of the text.

677. **Amphitrite** wife of Neptune = 'the sea.'

678. **fulvae avis** the Eagle. "minister fulminis" Hor.

679. **Boötes** = Arctophylax, outside the Great Bear, contains the bright star Arcturus.

680. **sidus Hyantis** 'the constellation of Hyas,' *i.e.* the Hyades. Cf. 162 and 168.

Book VI.—*JUNE.*

1. **in nomine** 'in the matter of its name.'

2. **positis** 'set before you.' **leges** 'you will be able to choose for yourself.'

3. **facta** 'things which really took place.'

5. **nobis** *i.e.* in poets. **impetus** 'poetic impulse' cf. I. 24. **sacrae mentis** 'god-inspired intelligence.' Pythagoras held that in men and other living creatures there existed a 'divinae particula aurae.'

10. **si non**... 'only that its silence is (lit. 'if its silence were not') broken by the sound of waters.' Cicero uses *obstrepo* transitively 'to outbawl.' There is a suppressed clause: the full sense would run thus: *locus secretus* **est** *ab omni voce*, [*et omnino sileret*,] *si non*... Tacitus is especially fond of this form of expression.

12. **in cura eram** 'I was pondering over.' Cf. *in prece* l. 231.

13. **praeceptor arandi,** Hesiod, one of the oldest Greek poets, who wrote the *Works and Days*, a farmer's calendar. He lived at Ascra in Boeotia, at the foot of Mt. Helicon, where he saw the Muses.

15. **Priamides** Paris. **aquosae Idae** the 'many-fountained Ida' of Tennyson, the πολυπίδακος Ἴδης of Homer.

16. **contulit** 'compared as rivals.' Paris adjudged the prize for beauty to Aphrodite (Venus), over her rivals Here (Juno) and Athene (Minerva). See Tennyson's *Oenone*.

18. **agnovi** 'I recognised her,' (because he had seen her statue in her temple). **in arce.** Either the temple of Juno Moneta on the Arx, or the threefold temple of Jupiter, Juno, and Minerva on the Capitol is meant.

21. **conditor anni** 'author, or compiler, of the *Fasti*.'

22. **exiguos modos.** Elegiac poetry is of a light, trifling kind, as compared with the graver lyric, such as that of Horace, or epic, like that of Virgil.

24. **numeris** 'poetic numbers' [*number* = *numerus* with euphonic B inserted: compare *humilis*, *humble*: *camera*, *chamber*].

25. **ne ignores** 'lest you should be ignorant of the fact': be careful not to translate this: 'do not be ignorant.' Cf. I. 45.

27. **est aliquid** 'it is something' *i.e.* 'no slight distinction.' Note that *aliquis* may be used in all the senses in which we use the word 'some.'

28. 'I doubt whether to boast of him more as my brother, or as my husband.' *utrum* is implied before *fratre*.

30. 'I was the first (child who fell to the) lot of Saturn.' According to another myth Vesta was the first-born.

31. **Saturnia** a primitive city on the Capitol was so called. Cf. Virg. *Aen.* VIII. 355.

32. **a caelo proxima** 'next after heaven.' See I. 193.

33. **matrona** = *coniunx*, but a more dignified word. **iuncta** cf. l. 18.

35, 39. These two clauses would be marked in Greek by μὲν and δὲ, the stress being on the second. 'Has the worthless Maia given her name to the month of May, and yet shall such a distinction be in my case begrudged?'

39. **Lucina** she who brings to light, the goddess of birth. **et** 'and yet.' Notice that Ovid has made a slip. The goddess really means to say that June is derived from Juno, not Juno from June.

41. **poeniteat me** 'it would repent me.' **Electra,** not the famous daughter of Agamemnon, but the mother of the Trojan Dardanus. Juno means that, if she is slighted in this matter, it would repent her that she had forgiven the Trojans, (whose constant enemy she had been), because the Romans claimed descent from Troy. See Horace *Odes* III., iii. 30.

44. **Idaeo iudice** 'by the decision of Paris.' For the grammar cf. I. 472 and *L. Primer* § 125 *a*. Paris, the shepherd of Mt. Ida. Cf. l. 16.

45. Juno had also been a partisan of Carthage against Rome.

46. **cum** is concessive, 'although.' Ovid has in his mind Virgil *Aen.* I. 16 "Hic illius arma, hic currus fuit."

48. Cf. again *Aen.* I. 16 &c. **Latio supposuisse** 'made subject to Latium' *i.e.* to Rome.

50. Titus Tatius the Sabine king (see I. 260) introduced the worship of Juno at Rome. **Faliscos** 'the people of Falerii,' said to have been colonists from Juno-worshipping Argos.

51. **poeniteat** is here a pure optative.

54. **urbe** 'in the city.' Cf. IV. 112 and Appendix *β*.

55. **fides** 'faithful accomplishment.' **nec levior quovis** ... literally 'and the distinction I derive from the month is not more lightly valued than any chance distinction,' *i.e.* it is not the least highly valued.

59. **Aricia** was the first stopping place on the Via Appia. See Horace *Sat.* I., v. 1 "Egressum magna me excepit Aricia Roma."

60. **meum.** It had a temple to Juno Sospita.

62. **deae** = *Fortunae.* Praeneste had a famous oracle.

63. 'you will read (in the calendars of those cities) a season (*i.e.* a month) sacred to Juno.'

64. Her argument is this: If those towns honour me, *a fortiori* should I be honoured in Rome, the city of my grandson.

66. **vigoris** *i.e.* youthful vigour, or bloom (= ἥβη).

67. **mater,** Juno.

69. **luctor** 'I wrangle.' **blandior** 'I coax.' *blandus* = 'persuasive,' 'coaxing.' [= *mlandus*, akin to μείλιχος, *mollis*, *mild*. For change of M into B cf. βροτὸς for μροτὸς, akin to *mors*].

71. **rem mei iuris** 'a matter within my own jurisdiction.' **tenuisse** 'maintain.'

75. **decus omne** 'all the distinction which falls to my lot.' This is not quite true: she had a temple at Rome. **unicus** 'one of which there is no duplicate,' 'which I cannot replace.'

79. **nomine** 'on the score of.' For **appulit** and **boves**, cf. I. 493.

81. **male** 'to no purpose.' **paterna** 'derived from his father Vulcan.' Notice the hendiadys.

83. **propiora** 'less remote' either in point of time or in interest. **ab annis** 'by' or 'according to their years.' He divided them into *maiores* and *minores*.

85. In prose this would be *ad pugnandum paratior*.

87. **secrevit** 'distinguished.' **nota eadem** 'by marks of the same kind' *i.e.* marks expressive of age, as explained in the next line.

90. 'dutifulness,' 'the affection of mother and of daughter.' **dissimulata** 'would have seemed as though it existed not.'

91. **placidi ducis** is Augustus, whose work was concord or peace, and who crowned that peace 'with the bay of Apollo,' by the great library and temple of Apollo which he built on the Palatine. "The Empire is peace" was a boast which the modern imperialists of France made, with less justice. **Concordia** is not an allusion to the great temple of Concord at the head of the Forum, originally built by Camillus (I. 583), and rebuilt by Tiberius.

94. **bina regna** Latin and Sabine. In l. 93 the object after *narravit* is *Tatium Quirinumque;* in l. 94 it is the object clause *regna...coisse*.

95. **soceros.** Cf. III. 194.

96. A third derivation suggested : **Iun***ius* from **iun***go*.

97. **dicta est** 'has been pleaded.'

99. **pares** 'with equally balanced claims.'

100. 'two (defeated) will do me more harm than one (victorious) would do me good.'

101. **Carna** probably a corruption from Cardina, or Cardea. Ovid connects her name with *cardo* 'a hinge'; and also with *caro, carnis* 'flesh' in the story which begins at l. 130.

103. **obscurior** 'somewhat unintelligible': supply *est*.

104. **e** 'after reading.' **Helerni** cf. II. 67.

107. **Cranaën** [from *κραναὸs* 'rugged']. Ovid here invents a Greek equivalent for Carna, as in V. 195 he invented a Greek *Χλωρὶs* to account for Flora.

109. **sequi** 'to frequent.'

111. The blind Thracian prophet Phineus was tormented by the Harpies, which snatched the food from his mouth.

114. *canities* (*inest*) *pennis.* **nutricis egentes** 'wanting their nurse,' crying for her : *carentes* would only mean 'without' her, as Mr. Paley points out.

117. **lactentia viscera** 'the flesh, or vitals, of creatures still sucking, at the breast.'

119. **strigibus** attracted into agreement with *illis.* [*strix, stridĕre* or *stridēre ; στρίζω* or *τρίζω*]. **horrendum stridere** 'to screech dismally.' They may be compared to blood-sucking vampires.

121. 'whether they are born as birds or become such by an incantation.' **anus** *i.e.* 'old witches.' For the bird-witches cf. Amores I. 8, 13. The modern Italian for a witch is said to be *strega.* **naenia** 'ditty,' 'charm.' **falsa** has an active force. Cf. *pura* II. 25, *densa* IV. 87.

123. **Proca**, or Procas, was a king of Alba, father of Numitor. **in illis** *sc. thalamis.* **quinque diebus natus** 'five days old' : we should have expected *quinque dies.* Cf. Appendix γ.

125. **infantia** used in its strict sense as an adj. Cicero always so uses it, *e.g. infans puer.*

129. **Quid faceret?** 'What was she to do?' a deliberative conj. **olim** 'at times.' Paleness in a dark-skinned Italian meant a yellow colour, like that of faded leaves.

131. **Cranaën** (see 107) another name for Carna : see Note on 101.

138. **bimenstre** abl. for *bimenstri*, frequent in Ovid. Cf. III. 634.

142. **animam** 'life.'

143. **prosecta** 'the portions cut off' in sacrifice. **sub aethere** *i.e.* as a sop to the *striges.*

144. *vetatque* (*eos*), *qui adsunt sacris, respicere illa.*

145. **virga Ianalis** 'a bunch of thorny twigs which Janus had given her.' The goddess of the hinge was naturally connected with the god of doorways. Of course there was no glass in a Roman window ; intruding owls would be kept out by the thorn bush, without its needing to possess any magical properties.

147. Notice *nec...et :* so in Greek *οὔτε...τε.*

151. **prisca** [*prae*] 'old-fashioned.' With *solebat* supply *ali.* **adscitas dapes** 'imported dainties.'

153. **sine fraude** 'unharmed.' **illis populis** 'in the times of those primitive peoples' (abl. of time), or 'when the nations of the world were of that stamp' ('abl. abs.'); cf. 'hac iuventute,' *L. Primer* § 125 *a*.

155. **avem quam praebet Ionia**, the *attagen*, 'heath cock.'

156. The Pigmy nation was attacked by cranes. See *Iliad* III. 5.

157. By the gluttons of imperial Rome the peacock was considered a choice dish. **ante** 'hitherto.'

161. **sextis** 'of the sixth month.'

162. Such food was easy of digestion.

163. **arce** see I. 79, and Map. **Monetae** see I. 222. **voto**, made, according to Livy, when he fought against the Aurunci.

165. **Manli** who, with the help of Juno's geese, saved Rome. See Smith's small *Rom. Hist.* pp. 47—49.

167. **quam bene**... 'how well it would have been if he had fallen.'

169. **crimine regni** on a charge of (aiming at) the kingly power.

171. **extra** 'outside the walls.' **appositum** 'adjoining. **Tectae viae** a 'covered way' or cloister, leading to the temple. There is one at Bologna, two miles long, from a city gate to the church of the Madonna di S. Luca.

173. The temple of Tempestas, or Tempestates, was near the Porta Capena, not far from which, on the Via Appia, are the tombs of the Scipios. See the picture on page 169 of Liddell's *Student's Rome.* One of them, that of L. Cornelius Scipio, has an inscription in which these two lines occur. HEC CEPIT CORSICAM ALERIAMQUE URBEM PUGNANDOD: DEDET TEMPESTATEBUS AEDEM MERETOD VOTAM. 'He captured Corsica and the city Aleria in fight: he gave to the powers of weather a temple vowed to them for services rendered.' This was written about 250 B.C.; it is in the old Saturnian metre, the same as that of our nursery rhyme,—'The queen was in the garden eating bread and honey.'

175. **patent** 'are plain for all to see' as opposed to the *astra*, which are not always visible. **praepes** [*prae - peto*, *πέτομαι*: in the language of augurs *praepetes* were birds which gave an augury by their flight, *oscines* did so by their cry].

177. **Hyadas** see V. 163, and Note on **161**. They had begun to show themselves on May 26.

181. [*duellum* = *bellum*: cf. **du***o* and **b***is*: **du***onus*, in old Lat. = **b***onus*.]

183. **auctor** *sc. templi*. The famous Appius Claudius Caecus is meant. Besides building Bellona's temple in B.C. 296, he made the Appian Way and the Appian Viaduct, and was the first who caused a Calendar to be published.

pace negata. In extreme old age he appeared in the senate-house to denounce the proposal of making peace with Pyrrhus: just as in our own House of Lords the dying Earl of Chatham rose to resist the peace which it was proposed to make with our revolted American colonies.

184. **lumine captus** 'of eyesight he was bereft.' *captus* 'mutilated,' 'maimed,' is not uncommon: e.g. *mente, oculis captus*. Cf. IV. 457, and VI. 441.

185. **a tergo** 'at the back of the temple.' **Circum** *sc. Flaminium*, which was in the Campus Martius. [*columna* conn. with *cello*: the termination is a relic of an old pres. part. pass. Cf. Note on 341.]

187. **hinc** 'from this spot.' In earlier times, the herald, *fetialis*, used on such an occasion to throw a spear across the enemy's boundary. **in regem** 'against some (foreign) king.'

189. **quod munus** 'a tribute (*i.e.* the temple) which...'

Euboico carmine 'in virtue of a Sibylline prophecy': for *Euboico* cf. IV. 193.

191. The order is *tempus muneris* (*i.e.* the time when the temple was dedicated) *est Lucifer qui est ante nonas*.

192. 'if you want to know the inscription on it, it is "Sulla probavit opus."' The titulus ran along the front of a building, just above the columns. See pictures on pp. 45 and 160 of Smith's small *Rom. Hist.* **probavit** 'passed or 'approved,' as having been satisfactorily built.

193. *Sancus*, or *Semo Sancus*, was an old Sabine god, identified with Dius (= Deus) Fidius (Ζεὺς Πίστιος), often found in the expression *medius fidius* 'by [*me* = μὰ] the god of good-faith (or = *me dius fidius* servet).'

194. **Semŏ** cf. *curiŏ* in II. 403. There was a growing tendency to shorten final o: it is more frequently short in Ovid than in Virgil or Horace; in the silver age the shortening became common. See Prof. Munro's note, on p. 518 of Dr. Kennedy's *Latin Grammar*.

196. **Cures** an old Sabine town, here put for 'the Sabines.'

200. **filia.** Her name was Perilla: she was married twice, and had two children.

201. **taedis** 'the marriage torches.' Cf. V. 439. **cavenda** such as the month of May. See V. 442.

204. Notice the incomplete construction: supply *et* with *viris*. Such a rhetorical omission is not uncommon in Virgil. Cf. *Ecl.* IV. 6, "Iam redit et Virgo, redeunt Saturnia regna;" *Aen.* VIII. 91, "mirantur et undae, Miratur nemus;" and *Aen.* XI. 171, "Tyrrhenique duces, Tyrrhenum exercitus omnis," where see Dr. Kennedy's note.

205. **aliena** 'unsuitable.' **coniunx Dialis** 'the wife of the Flamen of Jupiter,' the Flaminica.

207. **Iliaca** cf. III. 25. **purgamina** 'offscourings,' 'sweepings from the temple.' This sweeping was a solemn yearly ceremony. **flavis** 'the yellow Tiber' of Macaulay's *Lay*.

209. 'I am not allowed to cut my hair or to comb it.' **buxo** 'a comb of box-wood.' Perhaps we should read *dentoso* 'toothed' instead of *detonso*, found in the MSS. *subseco* 'pare.'

212. **perpetua lege.** There were various forms of marriage rites. The Flamen and his wife were always married by the most solemn rite of *confarreatio*, which could not be afterwards dissolved. **nitebit** 'will be clean' or 'tidy.'

215. **Phoebe,** Moon *i.e.* 'night.' **Lycaona** for *Lycaoniden*, *i.e.* Arcas, the grandson of Lycaon. See II. 153. **non habet metum:** *i.e.* because Arctophylax, her pursuer, has set.

218. **aspicere** (infin. of the imperf. tense) 'used to be a spectator of.' **et dici**... 'and that the games used to be called' Ludi Tiberini : otherwise Ludi Piscatorii.

221. **Mens** 'Intellect' : (*animus* = 'soul,' *anima* 'breath,' 'life'). **perfide.** Cf. 'perfidus Hannibal' in Hor. Just so in the Napoleonic wars 'Albion' was always 'perfide' to a Frenchman. With *per*fidus cf. *per*do, *per*imo, *per*jurus, etc. : (*per-* = throughly—to destruction.)

223. **rebellabas** 'you were at war again,' it was the 2nd Punic war. **leto consulis.** In the great defeat on Lake Trasimene, B.C. 217, the headstrong, unreasoning Flaminius was killed. The propitiation of cool, calculating Intellect was appropriate to the crisis. **Mauras** 'Moors' were the Uhlans or Cossacks of Hannibal's army.

227. **instantes**... 'sees the Ides approaching, with six days intervening.'

229. **tibi operata** 'busied in sacrifice to thee.' Cf. III. 249. **Vesta** = Ἑστία, the goddess of the hearth-fire. The idea of the family hearth and altar is common to all Indo-European peoples.

231. **in prece** 'absorbed in prayer.' **purpurea** 'gleaming' : so snow is called 'purpurea.'

233. **valeant** 'away with...' lit. 'may (they) fare well.' **viro.** No man might enter Vesta's temple.

235. **errore** 'uncertainty.' **nullo prae** : *i.e.* by divine inspiration.

237. 'They say that Rome had held four times ten festivals of Pales.' **dea** Vesta. Afterwards (see IV. 660) Vesta was in some way connected with the Palilia.

239. **regis placidi** Numa. **metuentius numinis** 'more godfearing.'

241. **quae** 'the roof which.' **videres** 'one might have seen.' Cf. II. 295. **paries** 'the partition wall' dividing the inner shrine (*penus*) from the rest of the building, was a sort of matting or basket-work.

243. The *Atrium Vestae* adjoined the temple, and was the residence of the V. Virgins. It was in the same plot of ground as the *Regia*, where the Pontifex lived. **intonsi.** Shaving was not fashionable until about 300 B.C.

245. **forma** see l. 261. **probanda** 'probable.'

247. **vigil** 'sleepless.'

248. The line is obscure. Merkel says *focus* = *Vesta: sedem suam* = *propriam cuiusque i.e.* 'Earth and Hearth are suggestive of a man's home.' But this would surely require *cuiusque*, or some such word, to be expressed, as in the passage he quotes [ci.].

Or is it this? 'Earth and Hearth (*i.e.* Vesta) (by their own shape and position) betoken, or intimate the shape and position of their abode (the temple).' The hearth with its fire is in the middle of the temple; and the earth with its underlying fires is in the middle of the universe.

251. Ovid now, as an illustration of the earth's position, describes a famous Orrery or model of the heaven and its revolving planets, constructed by Archimedes of Syracuse. Claudian (18) has the following epigram on it:

"Iura poli rerumque fidem legesque deorum
Ecce Syracosius transtulit arte senex.
Inclusus variis famulatur spiritus astris,
Et vivum certis motibus urget opus."

See also Cicero de Rep. I. 14, Tusc. I. 25. 'aere clauso' and 'inclusus spiritus' suggest the use of compressed air.

Another reading is *Arce Syr.*, *i.e.* in Acradina, or the citadel of S., where the Orrery was kept.

253. **secessit** 'is distant.'

256. **vindicat** 'defends.'

261. **vi stando**: this is absurd. *Vesta* really = Ἑστια [the root from which both are derived means 'to burn'].

262. **causaque par.** He means that as *Vesta* is from *vi stare*, so Ἑστία is from ἑστάναι.

263. [**focus** really connected with *fax*, *facies*, *&c.*; not with *flamma* and *foveo*. *flamma* = *flagma* (φλέγω, *flagro*)].

264. **primis aedibus** 'the entrance to the house.' **ante** 'in former days.' The *vestibulum* was between the house-door and the street, or between the door and the atrium. In old times it contained the hearth and Lares, which afterwards stood in the atrium (V. 129).

265. **hinc** sc. from Vesta, *i.e.* focus. **inde** takes up and

repeats **hinc** (cf. V. 436). **praefamur V.** 'we preface our prayers with V.'s name': this was a Greek practice (ἀφ' Ἑστίας ἄρχεσθαι): the Romans invoked her last. A var. lect. is *unde precamur Et famur : Vesta est...*, where *vestibulum* must mean the *opening* of a speech. (Cf. Cic. Orat. 15.)

269. **antiquae Vacunae** an old Sabine goddess. Cf. Hor. *Epist.* I. 10, 49 '*fanum putre Vacunae*,' 'V.'s mouldering shrine.'

271. **more** 'the custom' of gathering in front of the hearth.

272. **cibos** *i.e.* bread. **missos** 'offered.'

273. 'loaves are hung (in festoons) from (the necks of) asses, which are garlanded with them.' The ass was thus honoured, because it turned the mill, which ground the corn, which made the bread. **scabras** 'roughened.'

275. [*furnus* conn. with *fornax*, θερμός]. **sola farra** 'no kind of grain but spelt.' **torrebant.** Grain was first roasted, and then ground : cf. Virgil *A.* I. 179 "fruges...et torrere parant flammis et frangere saxo." Cf. I. 633, and II. 395.

276. 'The goddess of the oven' is mentioned in II. 401.

277. **focus ipse** 'the ordinary hearth itself.' They used to have no special ovens for baking.—Some 'broken tiles' (*tegula quassa ;* for *quassa* see V. 460) were spread on the warm hearth-stone ; on these was laid the dough (*panis*), covered with an earthenware pot (called *testu*), over which the hot coals were placed. African tribes still cook elephants' feet, and other delicacies, in this manner.

279. **inde** 'for this reason.' **servat** 'pays honour to.'

281. **pretio** 'in value.' **quid velit** (*sibi*) = 'what is the meaning of.' For the story see Livy V. 48.

282. **Pistoris.** Merkel speaks of an inscription discovered in Rome, which implies that Jupiter Conservator was the patron of the baker's guild. The story which follows probably grew up round the name.

287. **scilicet** is expressive of irony and indignation : 'forsooth,' 'I suppose.'

291. *haec* and *hanc* are emphatic. 'Is this the city which...'

293. **suburbanos** (see l. 58) the people of neighbouring towns like Tibur, Praeneste, Laurentum. **in cursu** 'in full flow.' **nunc** = νῦν δὲ, 'but as things now are.

295. For this description see Smith's small *Rom. Hist.* p. 46 &c. **picta veste** 'clad in the *toga picta*,' worn by a conquering general in his triumph.

297. **transferri** 'carried to a new abode,' *i.e.* to Caere, for safety.

298. **scilicet** again ironical: 'they imagine forsooth, that there are gods of some sort.'

299. After *respicerent* supply *arcem* (*i.e.* the Capitol).

300. Notice the twofold construction after *respicerent.* It governs (1) *arcem*, (2) the object clause *domos premi.*

302. **perire** 'is thrown away.'

305. **victus** gen. after *inopes.*

307. **lituus** 'the augur's crosier,' a 'curved staff.' **trabea.** See I. 37.

309. **publica cura...** 'it was the common interest (of the gods) to defend those walls for which you plead.'

311. The constr. is *effice* (*ut*) *fruges...putentur.* **superesse** 'to be enough and more than enough.' **fruges** 'corn.'

313. **Cereris** 'corn.' **mollitam** 'kneaded.'

315. **Virgo Saturnia** Vesta, elder sister of Jupiter. Both were children of Saturn.

323. **esse Ceres...** 'it was seen to be corn.'

325. (*eos*) *posse vinci* is in apposition to *spes.* For omission of the subject, cf. II. 342. **excidit** 'died out of them.'

An ingenious and primitive device resorted to by an African tribe in a similar strait may be quoted. My friend, Mr. H. B. Cotterill, while travelling with the late consul Elton from Lake Nyassa to the coast, had the evil fortune to be besieged for nearly a month in company with an African tribe. As food was running short it was the practice of the besieged to imitate the cries of cattle, in order to inspire their enemies with the belief that butcher's meat was plentiful within the stockade.

327. **revertebar** 'I was returning home.' Ovid lived near the Capitol.

329. **matronam** (sing. for pl.) 'a procession of married ladies.'

334. **fossa** 'a ditch' or 'canal' to receive the overflow from the Tiber. *Redundare* is properly an intrans. verb.

335. **Lacus Curtius.** See small *Rom. Hist.* p. 52.

337. **Velabra.** The Velabrum was a district between the river and the Palatine and Capitoline. **pompas.** Cf. IV. 325.

341. **deus conveniens diversis figuris** = Vertumnus. Compare Tibullus IV., ii. 14 "Talis in aeterno felix Vertumnus Olympo Mille habet ornatus, mille decenter habet." The statue of Vertumnus was decked with various dresses according to the season. Vertumnus is really *the god of the changing year*, a relic of a pres. pass. part. of *verto* (= *vertomenos*). Similar forms are *alumnus*, *Autumnus*, *columna.*

342. **ab averso amne** 'from turning back the river,' as if the word were *vert-amnus.*

346. **mos,** referred to in 329.

353. The Palladium, here alluded to, was probably an aerolite; see on Book IV. 212. It was brought to Rome and kept in Vesta's temple.

355. **cura...** 'I had a desire to see it.' Ovid in his youth had visited Asia Minor. Dr. Schliemann has proved however that the Ilium of historical times was not the Ilium of Homer. **hoc superest** 'this (temple) is all that is still left.'

357. **Smintheus** Apollo, the destroyer of the field-mouse (σμίνθος). In his statue one foot is crushing a mouse.

363. **parum** almost = *non.* **ipsa** = Pallas. **ex quo** *sc. tempore.* **iudicio** *sc.* Paridis (cf. 15).

365. **genus Adrasti** Diomed, son of Tydeus, grandson of Adrastus. He and Ulysses are said to have stolen the Palladium (see Virg. *Aen.* II. 162 &c.). **datur** 'is said' (a rare and late use of the word, if it is the correct reading).

367. **auctor** *sc. eripiendi.* **res** 'the actual statue' see l. 353.

369. **quo tempore** *i.e.* during the second Punic war.

376. 'weeping is no service.' **Metellus.** L. Caecilius Metellus, a hero of the first Punic war, was Pontifex Maximus, and saved the Palladium from the burning temple, at the cost of his eyesight.

377. **pignora fatalia** 'the pledges of our destiny' (cf. l. 359).

381. **haurit aquas** as a lustration, before entering the holy place.

383. **commissi** *i.e. sceleris* 'of the crime committed.'

389. **vittas** 'the fillet' which was the emblem of her virginity.

390. **hoc duce** 'while Augustus is emperor.' **viva humo** 'in the natural soil': so *vivum saxum.*

391. *conditur in illam* (*sc. terram*), *quam violavit.* The pregnant use of a preposition such as *in* with acc., after a verb other than one of motion, is more frequent in Greek than Latin. (Cf. II. 597). **numen idem** see l. 247.

393. **Callaico.** The Callaïci or Gallaeci, a people in N.W. Spain, were conquered by D. Junius Brutus B.C. 138.

397. **Crassus.** See V. 526.

400. **dea** seems to be Vesta, the goddess to whom the day was sacred. **ultor** Augustus. See V. 526.

401. **asellis** mentioned in 273 as 'garlanded with loaves.'

405. The wife of Tithonus was Aurora, the dawn. *quereris* (*te*) *relinqui*, *i.e.* when she rose in the morning.

quereris relinqui. For the constr. cf. II. 697 'nimium properasse quereris': Hor. *Ep.* I., vii. 22 "dignis ait esse paratus": and Virgil "sensit medios delapsus in hostes." It is a Graecism.

407. **Matralia** 'the feast of Mater Matuta,' the Italian goddess of the early dawn, whom Ovid identifies with the Greek Leucothea, a sea-goddess, who was originally Ino, wife of Athamas, and daughter of the Theban Cadmus. [*Matuta* derived fr. *mane*, *matutinus :* or, as Merkel thinks, connected with *manus* an old adj., meaning 'good.']

409. **pontibus,** the Sublician and Aemilian bridges. **area** *&c.* the Forum Boarium. **posito de bove** 'the statue of the bull.' *ponere* = to represent in painting or sculpture. Cf. Horace "sollers nunc hominem ponere, nunc deum." This forum contained a brazen bull brought from Aegina, but its name 'Boarium' was probably independent of this.

412. **Servi** 'of Servius Tullius.'

413. **quae dea...** '(as to the question) who the goddess is...' This couplet depends in construction on words in line 416 'dirige vatis opus,' which are equivalent to 'Instruct me.'

416. **domus illa.** Bacchus' mother, Semele, was Ino's sister.

417. **arserat** see Book III. 484. **obsequio Iovis** 'through Jupiter's compliance with her request.'

419. **educet** *sc.* Ino. Note *Sanguīs.*

421. **imagine falsa** in his madness he took his child, Learchus, for a lion's cub and killed him.

424. **iusta** used specially of 'funeral rites.'

425. **ut erat** 'just as she was' a favourite expression with Ovid (= ὡς εἶχε). **Melicerta** the infant brother of Learchus.

427. **freta bina** cf. Horace *Od.* I., vii. 2 "Bimaris Corinthi moenia."

431. **Panope** a sea nymph.

433. **nondum Leucothea** 'not yet named Leucothea' (see Note on 407). Her son Melicerta was also deified under the name of Palaemon, and Ovid identifies him with the Italian Portunus (see l. 479). Notice *Leucotheā,* and cf. App. λ.

434. Join *vorticibus densi.*

435. *dubium* (*est*) followed by a double interrogation: supply *utrum* before *Semelae.* **Stimulae** called by Livy (XXXIX. 12) Simila: Bacchanalian rites were held in this grove. [*Maenadas* fr. μαίνομαι.]

438. **Evandrum.** The Arcadian Evander was said to have settled on the banks of the Tiber (see I. 447).

439. **dissimulata deam** 'dissembling her divinity.' The passive part. is sometimes used in a middle sense. Cf. "Suspensi loculos lacerto" Hor. *Ep.* I., i. 56: "flores inscripti nomina regum" Virg. *Ecl.* III. 106: πώγωνας ἐξηρτημέναι, Ar. *Eccl.* 494, &c. **instimulat** contains an allusion to Stimula.

441. **pectore captae** 'bereft of, or enfeebled in, sense' (see 184 'lumine captus').

443. **cognoscere.** The uninitiated were excluded from the rites of Bacchus.

444. **pignus** 'a hostage,' her son. Children are often spoken of in the Latin poets as *pignora* 'pledges of love' (III. 210), and Ovid almost certainly has this meaning in his mind here.

448. **ignorat adhuc** because she was a stranger. **deos** *i.e. deos loci,* see next line.

451. **Oetaeus** Hercules, who afterwards died on Mt. Oeta. **Hiberas** the cattle of Geryon (see I. 493).

455. [*matertera* (cf. 416) der. fr. *mater*, with the same termination as *al-tera* and the Greek comparative.] **numen** Juno.

458. **continet** 'checks her.' **furiis isse** 'that she had been driven by frenzy.'

459. **ut est velox** 'with its usual quickness.' **frequens in ore** 'in every one's mouth.'

461. **Carmentis,** or Carmenta, the mother of Evander = *Tegeaea Sacerdos.* **subito** 'extemporised,' 'hastily prepared.'

467. **resigna** 'unseal' (so *recludo* = 'to un-shut,' 'open'). **qua licet** 'as far as it is allowable.' **hospitiis meis** 'your acts of hospitality to me.'

469. **caelum ac numina** .. 'summons up the inspiration of heaven.' Compare the phrase *sumere animum.*

471. **posses cognoscere** 'you could have recognised her.' Cf. II. 295.

478. **in portus** 'over harbours.' Cf. Horace "Regnum in aves vagas."

479. See Note on 433. *Portunus*, or *Portumnus* [der. from *portus*]: the termination is a relic of a pres. part. pass.,

like that of *Autumnus, &c.* Cf. Note on I. 644. **sua lingua** 'his own language,' Greek. Cf. I. 310 for *sua.*

480. **aequus** 'friendly.'

483. **non pro stirpe sua,** but for the children of a brother or sister. Both Matuta and Carmenta seem to have been connected with child-birth.

486. **Baccho.** See line 417.

487. **Rutili** Rutilius died when Consul in the Marsian War B.C. 90 (see Smith's small *Rom. Hist.* p. 179).

cades 'you will be killed,' and accordingly followed by *a* and abl.

489. **Toleni** the modern Turano.

491. **Pallantide** = *Aurora* (cf. IV. 307). **Didius.** This is a difficulty. It was the consul L. Porcius Cato who was killed in 'the next year'; Didius is said to have lived some time longer.

493. For **auctor** 'builder' and **locus** see 412 and 410. Pliny says that this statue was wrapped in two togas, which lasted till the death of Sejanus.

496. **dubium mentis** 'doubtful in mind.'

497. **plebem.** Tullius was of plebeian birth. **confusam** 'beside themselves' with grief.

499. **crescebat imagine** 'was fed by the sight of his statue.'

501. **spatio maiore** 'in a wider course,' or 'arena.' **intus** 'on the inside': close to the *meta* or turning point. **adductos** 'pulled in.' (The metaphors in this couplet are all from the race-course.) Cf. Hor. Sat. II. vi. 25.

503. **Tullia.** See the story on p. 21 of Smith's small *History of Rome.*

506. **pia** 'dutiful' (*i.e.* towards the old king, her father).

509. **facio dotale** 'I regard in the light of dowry. **exige** 'exact the payment of.'

513. **privatus** 'a private person' therefore 'an usurper.'

516. [*socer* = ἑκυρὸς].

517. **ipse** 'the king,' the aged Servius. **ubi (ipsi) erat sua regia** 'where he had his palace.' See Note on I. 310.

522. **corripit** 'chides.'

523. **exspectas** 'are you waiting for.' **pretium amarum** not an ordinary reward, but 'a reward that you won't like,' 'a bitter recompense.' This form of speech is called oxymoron, and is common in Greek.

525. **fides** 'proof.' *Sceleratus Vicus* 'Wicked Street.' **pressa notâ** 'branded.'

527. **templum** *sc. Fortunae,* built by Servius.

529. **sub imagine** 'in the likeness of.'

536. **positi pudoris** 'of shamelessness.'

540. **septimus** *i.e.* including Titus Tatius.

543. **Tulli** 'of Tullius.' **Corniculana** 'of Corniculum,' a town in Latium.

545. See I. 589. **Livia,** the wife of Augustus.

547. 'The colonnade of Livia' inclosed the temple within its precincts. The house of Vedius Pollio, a rich and vulgar 'libertinus,' had stood on the spot. He bequeathed it to Augustus as a site for some great public building, in the hope that his name would be associated with it.

549. **urbis opus** 'a building huge as a town.'

551. **crimine...** 'not under an accusation of (an attempt upon) the sovereignty.' (*regni sc. affectati.*) The house of Manlius (see l. 165) had been pulled down for the reason here named.

luxuria nocere 'to be hurtful by its mere extravagance.'

555. **censura** 'the office of Censor,' which was held by Augustus. **vindex** 'he who inflicts the punishment.'

557. **nota** 'mark' of a festival. See Introd. § 5, and Note on I. 50.

559. **Q. minores.** The great Quinquatrus (majores) was in March. Cf. III. 767.

562. Musicians wore a long robe or tunic reaching to the feet. In II. 107 Arion's dress is called a *palla.*

563. **Tritonia.** Minerva, who according to one story, was born on Lake Tritonis in North Africa.

569. **mercede** 'the payment' consisted not only of money, but also of the right of dining in the temple of Jupiter.

570. **Graiae artis** *i.e.* music. 'Graecia capta ferum victorem cepit' says Horace: the rough Romans derived most of their art from conquered Greece.

571. **adde quod...** = 'moreover the aedile had laid it down that the musicians who marched in a funeral procession should be not more than ten.' **pompam** is an emendation of Heinsius for *pompa.* Compare *ire viam*, and '*exsequias ire,*' Ter. *Ph.* V. viii. 37 (a cognate or contained accus. see Note on III. 635). The laws of the XII. Tables had first laid this down. **aedilis** is supposed to have been Appius Claudius B.C. 314.

574. Perhaps this line was added at the revision (see Introd. § 2). If so the exiled Ovid speaks ruefully: instead of the neighbouring Tivoli with its cascades he had himself been exiled to the distant and barbarous Euxine. See picture of Tibur in Smith's small *Rom. Hist.* p. 1.

575. **quaeritur** = *requiritur, desideratur* 'is looked for in vain.' **toros** 'biers.'

577. **servierat** 'had been a slave.' **quantolibet ordine** 'of any rank however high.'

579. **turbam canoram** *i.e.* the exiled musicians.

583. **cessas** 'are slow to...'

584. **vindictae** 'the wand which made you a freedman.' A freedman (*libertus*) was created such by the stroke of this wand given by the praetor, just as a knight receives his knighthood by an imposition of the sovereign's sword. Cf. 'postquam vindicta meus a praetore recessi' in Persius.

587. **dominus** 'the master of the house,' the freedman, their entertainer.

593. **Plautius** the colleague of Claudius in the aedileship. **ora tegi.** Note the object clause after *imperat*. Cf. such phrases as 'imperat frumentum civibus,' 'he issues to the citizens a requisition for corn': and see III., 765.

595. **tibicina** sing. for pl. 'some female flute-players.' The subject to *ire* is *tibicinam*, which word is attracted instead into the subordinate clause. So in the Passion Play at Ober-Ammergau the members of the chorus, men and women alike, are dressed in long robes, and are 'crinibus ambiguoque vultu.'

597. Supply 'he says.'

603. See line 559. **haec turba** *i.e.* flute-players. **est sub inventis meis** 'comes under the head of my inventions.'

605. The order is: Prima effeci, ut tibia...daret. **rara** 'at intervals.'

607. **vox** 'the sound.'

609. **tanti** 'worth the price.'

611. **satyrus** Marsyas.

613. **concipit auras** 'draws in his breath.' **dimittit** 'lets out' at the different holes for fingering.

615. He was hanged and flayed by Apollo. **recesserunt** 'were parted.'

617. **carminis huius** 'of this kind of music.' **Hoc est cur** 'this is the reason why...'

619. **Dodoni** 'nymph of Dodona.' **Thyene** one of the Hyades. **Agenorei bovis** 'the bull which carried Agenor's daughter, Europa.'

621. **purgamina** see 207.

626. **stella serena** acc. to Mr. Paley = the evening star. Or is it the sing. for pl.? *cinget* and *geminos polos* seem to indicate this.

627. **proles Hyriea** Orion, who however is said to rise really in the morning. **continua nocte** 'on the next night (without any interval).'

629. **hic** *sc.* Delphin.

630. **Algida terra** 'land of Mount Algidus' in Latium.

631. Postumius Tubertus won his victory over these neighbouring tribes in 430 B.C.

633. **sex et totidem ... unum adde**: 6 + 6 + 1 = 13. The day meant is A.D. XIII. Kal. Jul.

635. **Gemini** and **Cancer** see Introd. § 4. **rubescunt.** Ovid attributes the redness of the natural crab to the constellation. In I. 313, by a similar figure of speech, he calls the Crab 'octipes.' In IV. 320 the Balance is 'pendula.' **Pallas.** Nothing is known of this temple.

637. **nurus** Aurora, wife of Tithonus.

639. **Summano** the god of nocturnal lightning: perh. Pluto. [der. perhaps from *manus* an old adj. meaning 'good': opp. to *immanis*. If so the word is euphemistic.] **reddita** cf. I. 112. **Pyrrhe**: see Smith's small *Rom. Hist.* p. 61.

641. **hanc** *sc. Auroram*, the dawn of the day being put for the day itself. **Galatea** a sea-nymph, a daughter of Nereus.

643. **iuvenis.** Aesculapius having restored Hippolytus to life, for this act of presumption Zeus destroyed him by lightning.

645. Phaedra the wicked step-mother of Hippolytus, by false accusation, caused his father Theseus to 'curse' (*devovit*) and banish him. See the *Hippolytus* of Euripides.

647. See Note on V. 270.

651. **reddiderat animam** 'had rendered up the breath of life.' **Diana**, or Artemis, the virgin goddess, was his patroness and his pattern.

652. **Coronides** Aesculapius, son of Apollo and the nymph Coronis.

656. **Glauci.** Glaucus was restored to life by the augur Polyidus, through the use of a certain herb, which he had observed a snake apply to the body of a companion, to bring it to life again. The reading is doubtful in the next couplet. Riese's reading is *augur* and *anguis*. Others read *anguis* in the first line, and *augur* in the second. **descendit ad** 'condescended to use.'

661. **Dictynna** here = Diana, who had this name in Crete [δίκτυον 'a hunting net']. **nemoris sui** Aricia. See Notes on III. 251 and 253.

663. **Clymenus** (Κλύμενος) a cognomen of Pluto.

667. **deus est** *sc.* Aesculapius : **parenti** *sc.* Iovi.

668. Jupiter restores Aesculapius to life, and that the life of an immortal.

669. **quamvis** with indic. very unusual in the golden age of Latinity. **signa movere** 'to march to battle.'

671. In 217 B.C., when Flaminius was defeated and killed at the battle of Lake Trasimene, he had neglected the fact that the sacred chickens would not eat, which was an unfavourable augury.

672. **aequos** 'friendly.'

673. 'the time when rashness led to that ancient disaster.'

675. **Masinissa, Syphacem, Hasdrubal.** See Smith's small *Rome* p. 101. Masinissa, king of the Numidians, was the Roman ally, he and Scipio conquered Syphax and this Hasdrubal the son of Gisco in B.C. 204. **telis suis** 'by the arms of his own Africa' *i.e.* by those of Masinissa.

679. *Fors Fortuna*, another of the reduplicated names, of which the old Italians were so fond : like Anna Perenna, Aius Locutius. Plutarch and Dionysius mistake the meaning of Fortis Fortunae, translating ναὸν Ἰσχυρᾶς ἢ Ἀνδρείας Τύχης (Burn p. 288). The temple was down the Tiber on its west bank, not to be confounded with Servius's other temple to Fortuna in the For. Boarium (see l. 493).

682. **munera regis** 'the temple, or the festival, dedicated to her by the king' Servius Tullius.

687. Cf. l. 543.

690. **propinqua** 'near the city.' **dubiae deae** 'the fickle goddess.'

691. Join *male sobrius* 'unsober.' for *male* see Index.

697. Also see Note on V. 129.

698. *i.e.* near the stalls of the flower-girls.

699. (*Iupiter*) **Stator** 'the stayer of flight.' **ora** 'front.'

702. **trabeae tuae** 'in honour of your royal dignity.' The *trabea* was the striped robe of a king. Cf. I. 37.

703. **Iuleis** ‘which bear Iulus’ name.’

704. **addite summa** ‘put the coping-stone upon’ (θριγκόω).

705. **isti** ‘your companion,’ Hercules. **noverca** Juno. **dedit manus** ‘lowered her hands’ in submission. The temple alluded to was that of Hercules and the Muses. It contained statues of the Muses, brought from Greece by M. Fulvius Nobilior, (see Smith’s small *Hist.* p. 111) and deposited there.

707. Marcius Philippus restored the temple and added a portico to it, in the time of Augustus.

Marcia the wife of Fabius Maximus, and a connexion of Ovid’s third wife, who bore the same name.

709. **sacrifico** ‘upholder of the ancient sacrifices.’

710. **par nobilitate** ‘not less conspicuous than her noble birth.’ *par* seems equivalent to *non minor*: see IV. 242. **sua** seems to refer to *qua*: see Appendix ζ and Note on I. 310; but all this part of the book is carelessly written.

711, 712. A mere repetition of the previous couplet: another indication of hasty work.

713. **putaris** *i.e.* putaveris (cf. I. 49). **hac parte** ‘in this respect.’

715. **illi,** *sc.* Marcius Philippus.

718. **lyra** a statue of Hercules with a lyre stood in the same temple with those of the Muses. *increpuit lyra...* ‘chimed in with a note upon his lyre.’

APPENDICES.

Appended are a number of passages from the *Fasti* illustrative of some of the less usual grammatical constructions, or of irregularities in metre or prosody. Apart from the special mention and explanation of these in their proper places, in the notes, it seemed worth while to bring the examples together side by side for comparison and reference.

[Note.—The numbers enclosed in square brackets refer to the numbering of the lines in the ordinary Editions.]

a.

a or *ab* with the abl. to express origin. See Note on II. 85.

I. 215 sic quibus intumuit suffusa venter *ab unda.*

II. 85 lupus est *a voce* retentus.

II. 606 [764] nulla factus *ab arte* decor.

III. 309 [321] valida deductus *ab arte.*

III. 314 [326] nobis concessa canentur
quaeque pio dici vatis *ab ore* licet.

III. 565 [585] vela cadunt primo, et dubia librantur *ab aura.*

IV. 272 [338] et nomen magno perdit *ab amne* minor.

V. 283 [323] caelum nigrescit *ab austris.*

V. 623 [677] lauro sparguntur *ab uda.*

V. 655 [709] pectora traiectus Lynceo Castor *ab ense.*

Mr. Shuckburgh (*Heroidum Epistulae* pp. 117 and 134) quotes two instances from the *Heroides*, and twelve from other

parts of Ovid of this Ovidian usage, which is most frequently found in combination with the word *arte*.

β.

Place at which expressed by *abl.* without prep., or adjective descriptive of place. Among others see

I. 85 Iupiter *arce sua* totum cum spectat in orbem.

III. 515 quidquid didicere *theatris* (perhaps abl. instrumenti).

IV. 112 *urbe* tamen *nostra* ius dea maius habet.

IV. 292 ...ludi *urbe* forent *nostra*.

IV. 548 bis tribus ut *caelo* mensibus illa foret.

IV. 569 pars cadit *arce* Iovis.

V. 87 haec enixa *iugo*...

VI. 54 pollens *urbe* nepotis eris.

VI. 251 *arce* Syracosia (*arte* var. lect.).

VI. 281 *arce* Tonantis.

VI. 403 navita *puppe* sedens.

γ.

The ablative of time used where we should expect to find the accusative.

I. 49 *toto* perstare *die*.

III. 126 [134] *hoc* luget *spatio* femina moesta virum.

III. 129 [137] quae *toto* perstitit *anno*.

IV. 439 [505] sub Iove duravit *multis* immota *diebus*.

IV. 548 [614] *bis tribus* ut caelo *mensibus* illa foret.

VI. 123 [144] *quinque diebus* natus.

Cf. I. 445 [495] nec fera tempestas *toto* tamen horret *in anno*.

No single explanation seems to cover all these cases. Mr. Roby (*School Grammar*, p. 207) alludes to the construction as rare except in post-Augustan writers, and quotes Juv. 'caruisse *anno* Circensibus *uno*,' and Sen. '*octoginta annis* vixit' : so too '*totis Quinquatribus* optat.'

δ.

It is noticeable that *comitatus* in a passive sense is always followed by the simple abl. (not by dat., or *a* with abl.).

III. 583 [603] comitatus *Achate*.

III. 695 [737] *Satyris* comitatus.

IV. 359 [425] comitata *puellis*.

V. 591 [645] *turba* comitatus.

ε.

The so-called dat. of the agent, often found after past participles passive, as well as after the gerundive and adjs. in *-bilis*, is sometimes used with other parts of the passive verb. See Dr. Kennedy's *Pub. School Lat. Grammar*, p. 390.

With participles—

I. 325 priscis dictum.

I. 463 visi natoque mihique.

II. 353 dicta Sabinis.

III. 428 sumpta Iovi.

III. 577 dicta sorori

IV. 68 pota deo.

IV. 508 praeteritus Cereri.

VI. 108 petita procis.

With other parts of the passive—

II. 60 *delubris* sentitur nulla senectus.

III. 100 [108] Cynosura petatur *Sidoniis.*

III. 313 [325] *nobis* concessa canentur (?)

V. 101 coleris cinctutis, Faune, *Lupercis* (but it seems better to take *Lupercis* as abl. like Κορινθίῳ ἀνδρὶ, Thuc. I., 25).

V. 110 nullaque laudetur plusve minusve *mihi.*

V. 303 nec liquidae *vinctis* flore bibuntur aquae.

ζ.

The reflexive pronoun refers sometimes to a case other than that of the grammatical subject. See Note on I. 310.

I. 49 neu *toto* perstare *die* sua iura putaris.

I. 310 ponemusque suos *ad vaga signa* dies.

II. 418 adde preces positis et sua verba *focis.*

III. 749 itur ad Argeos : *qui sint,* sua pagina dicet.

IV. 302 an sua causa subest ? [supply *moreto* from last clause].

IV. 393 ut *vitulo* mugit sua mater ab ubere rapto.

IV. 592 ...adorato per sua verba *deo.*

IV. 673 adde dapes mulctramque suas [supply *dat.* of *Pales.*]

V. 42 vertit in auctores *pondera* vasta suos.

VI. 276 sunt sua sacra *deae.*

VI. 345 *aquas* sua ripa coercet.

VI. 479 sua lingua *Palaemona* dicet.

VI. 517 ipse sub Esquiliis, ubi erat sua regia, caesus. [supply *ipsi* in the *ubi* clause.]

VI. 710 *in qua* par facies nobilitate sua.

VI. 711 par animo quoque forma suo respondet *in illa.*
[2*nd Edition*]: Add I. 400 ; III. 192 ; V. 377.

η.

Accusative case following intransitive verbs, and personal use of such verbs in the passive voice. See Note on III. 635.

I. 122 perpetuas *ambulat* illa vias (cf. ire viam, etc.).

VI. 571 [663] pompam qui funeris *irent* [var. lect. *pompa*].

III. 635 [655] protinus *erratis* laeti vescuntur in agris.

IV. 507 [573] immensum est *erratas* dicere terras.

I. 587 [647] *triumphatae* libasti munera gentis.

III. 690 [732] deque *triumphato* viscera tosta bove.

IV. 139 [167] *vigilata* nocte.

IV. [109] *vigilatum* carmen (cf. *Heroid.* XII. 169, noctes vigilantur).

I. 339 *lacrimatas* cortice myrrhas.

III. 345 [357] *rorata* mane pruina (cf. pluere sanguinem, manare mella).

IV. 148 [186] urbis per medias *exululata* vias.

IV. 387 [453] ut *clamata* silet.

III. 645 [665] *defecerat* illos victus.

III. 654 [674] *defectis* saepe tulisset opem.

IV. 551 [617] largaque provenit *cessatis* messis in arvis.

VI. 10 locus...si non *obstreperetur* aquis.

VI. 334 [402] amne *redundatis* fossa madebat aquis.

θ.

Idiomatic use of the indic. of *esse* where we might expect the conj.

I. 442 quos...longa referre mora *est*.

II. 275 longum *erat* armari.

III. 677 longum *est* narrare triumphos.

IV. 507 immensum *est* erratas dicere terras.

Similar idiomatic use of the indic. in clauses expressive of *possibility*, *duty*, *a wish*, *necessity*, *fitness*, *&c.*, even in a conditional sentence with protasis in conj. (See Note on V. 414.)

I. 150 qui melius per ver *incipiendus erat*.

I. 160 haec anni novitas iure *vocanda fuit*.

IV. 526 [592] nec gener hoc nobis more *parandus erat*.

V. 360 [408] sic *flendus* Peleus, si moreretur, *erat*.

IV. 547 [611] et *factura fuit*, pactus nisi Iupiter esset. (See Note on this line.)

V. 414 [462] si...habuissem,...*potui* esse.

IV. 151 [189], and often, *libet* 'I should like.'

ι.

-que attached to the second or third word in its clause, especially to a four-syllabled word in the pentameter, generally with a stop near the beginning of the line.

This occurs nine times in Book III., 884 lines.

16 Pectore, turbatas restituitque comas.

[128] 120 Romulus, Hastatos instituitque decem.

[130] 122 Corpora, legitimo quique merebat equo.

[348] 336 Fertur, adorantem destituitque Numam.

[406] 394 Mergetur, visus effugietque tuos.

[418] 406 Gratare, Iliacis turaque pone focis.

[562] 542 Vertice libatas accipiuntque comas.

[602] 582 Auctus erat, populos miscueratque duos.

[626] 606 Credidit, errores exposuitque suos.

In the remaining Books this is less frequent. The Editor has noticed only fourteen other instances.

K.

A friend has pointed out the extreme rarity, in Ovid's Elegiacs, of a defective caesura or of an elision at the caesura of the hexameter.

Fasti I. (724 lines) has no instances.

II.	(864 lines) ,,	5	,,	(87, [605,] 501, 679, 687).
III.	(884 lines) ,,	1	,,	(565).
IV.	(959 lines) ,,	3	,,	(335, 417, 649).
V.	(734 lines) ,,	1	,,	(421).
VI.	(812 lines) ,,	2	,,	(19, 555).

Thus, in the 4,977 lines of the *Fasti* there are only 12 instances.

In the 3,972 lines of the *Heroides* 11.

In the 3,530 lines of the *Tristia* only 2.

Heroides I. 87, 95 ; VI. 37 ; VII. 47, 55 · XI. 13 ; XII. 181 ; XV. 113, 173 ; XVI. 335 ; XXI. 137.

Tristia II. 87, 285 (?) ; III. 37.

λ.

The following irregularities of scansion occur in the *Fasti*: *contigĕrunt*, *vagiĕrunt*, *horruĕrunt*, *audiĕrunt*, *compulĕrunt*.

Short final syllable lengthened in arsis: *rediīt* three times, *abiīt* twice, *petīt* (perf.), and III. 97 'quis tunc aut *Hyadās*, aut Pleiadas Atlanteas': and *is* of fut. perf. thrice lengthened, II. 517 'qua positus *fuerīs* in statione mane': I. 17 '*dederīs* in carmina vires': VI. 195 '*dederīs*, ego munus habebo.

For *prŏ* in compounds see Note on III. 331.

ă (1st decl.) retained in Greek words IV. 163 *Rheā* (see Note): V. 115 *Amaltheā*; VI. 433 *Leucotheā*; IV. [177] *Electrā*.

Final ŏ: *Curiŏ* II. 403: *Semŏ* VI. 194 (where see Note); *putŏ* when parenthetically used, and *nesciŏ-quis*.

pōst ĕă occurs several times at the beginning of lines (*e.g.* I. 165, II. 431). Note sanguīs VI. 419.

Hiatus occurs in II. 43 'Naupactoo Acheloo': and V. 83.

Pentameters end with *fluminibus* (V. 528) and *funeribus* (VI. 568): but Ovid almost invariably closes the couplet with a dissyllable except in the Tristia.

Nine hexameters have spondaic endings, all but one of which consist wholly or partly of a proper name.

μ.

Irregular grammatical forms.

Irregular ablative in *e*, in a subst., V. 325 *rete*: and in adjs., III. 634 amne *perenne*: VI. 138 extaque de porca cruda *bimenstre* tenet. (See Note on III. 634.)

In V. 517, *stanti* milite iusto, the abl. in *i* used in a strictly participial sense is very unusual (see Note).

In V. 185 and 376 *mensum* occurs as gen. pl. of mensis: in IV. 212 and 357 *caelestum*.

In III. 487 *audibat* for audiebat.

In I. 287 and V. 636 *face* for *fac*.

V.

i. *quoque* is used as a conjunction

in IV. 52 Venit Aventinus (sc. rex) post hos, locus unde vocatur ;
Mons quoque.

in IV. 69 Dux quoque Neritius, testes Laestrygones exstant.

ii. The rule, that *quoque* emphasises the word which it follows, is sometimes not observed, especially when a word is repeated for rhetorical effect :

I. 361 Culpa sui nocuit : nocuit quoque culpa capellae.

I. 653 [713] Dum desint hostes, desit quoque causa triumphi.

IV. 567 [633] Nunc gravidum pecus est : gravidae quoque semine terrae.

II. 129. Res tamen ante dedit : sero quoque vera tulisti
Nomina.

GENERAL INDEX TO THE NOTES.

*The mark * implies that the notes to the word thus distinguished contain philological matter.*

§ refers to the divisions of the Introduction.

'App.' to the Appendices.

INDEX OF PROPER NAMES.

* *implies that philological matter will be found among the notes to the word so distinguished.*
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